

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXIX, No. 3

DECEMBER, 1928

A Coward's Castle
Christmas and Epiphany
Psychological Aspects of Conversion
Some Preliminaries to Reading St. Paul
Father John Takes Up the Census
Walking With God

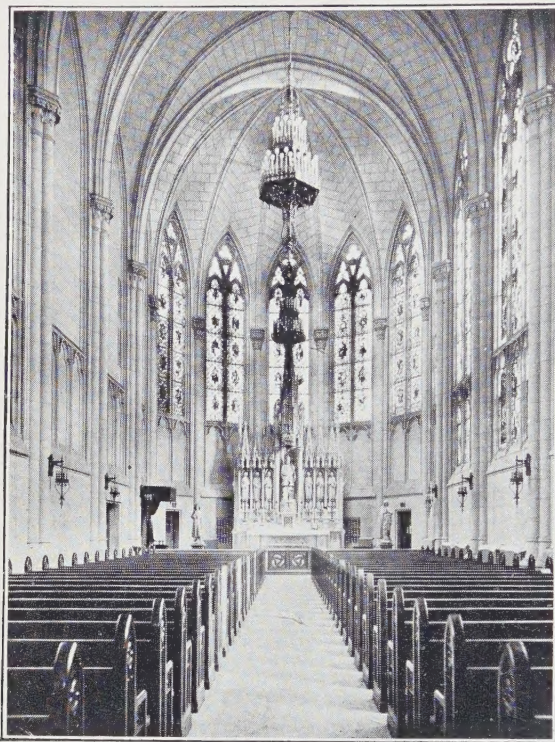
Liturgical Notes—Roman Documents

Answers to Questions

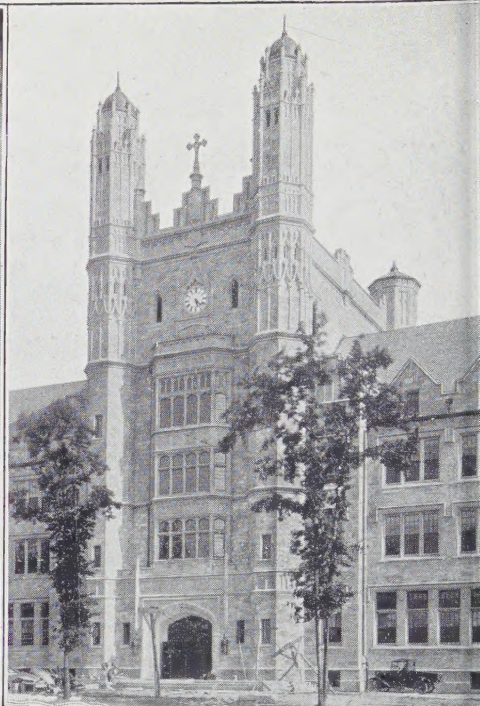
In the Homiletic Part: Sermons; Book Notes;
Recent Publications

For Complete Table of Contents, See Second Page Preceding Text

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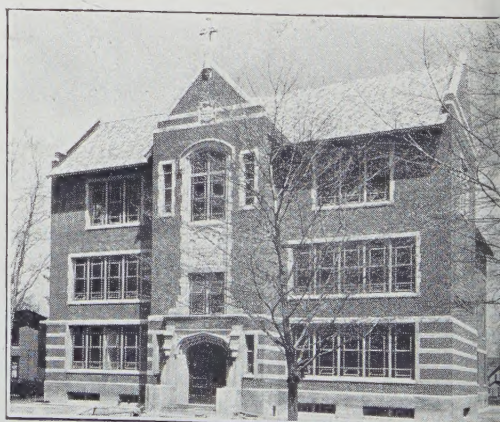
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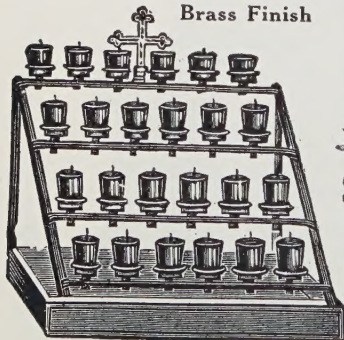
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Solid Brass,
all Gold
Lacquered

These
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Are Adjustable



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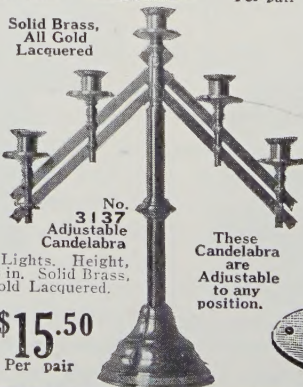
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Per pair

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14 inches. Solid
Brass. Gold
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All Gold
Lacquered

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to any
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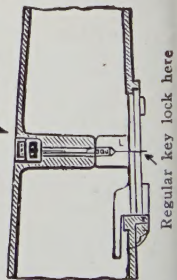
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A solid 1 1/2 inch diameter brace

with bolt lock to front door



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We are pleased to submit sample of material in Red, Black, White or Purple, or a sample Cassock, for examination upon request.

Cassocks Come in Black, White, Red and Purple Poplin



No. 15—Surplice

No. 13-14—Surplice

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Poplin, Plain, without fringe.....	\$.75
Poplin, with Silk Fringe.....	1.50
Poplin, with Gold Fringe.....	2.25
Serge, All Wool, Plain without, Fringe.....	1.00
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Poplin, Plain, without Fringe.....	\$.60
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Serge, All Wool, with Gold Fringe.....	2.00

Age	Down Back Measure	Poplin Silk Finish	Serge All Wool
8 years.	40 in.	each \$4.75	each \$7.00
9 years.	42 in.	each 4.75	each 7.00
10 years.	44 in.	each 4.75	each 7.00
11 years.	46 in.	each 4.75	each 7.00
12 years.	48 in.	each 4.75	each 7.00
13 years.	50 in.	each 4.75	each 7.00
14 years.	52 in.	each 4.75	each 7.00
15 years.	54 in.	each 4.75	each 7.00
16 years.	56 in.	each 4.75	each 7.00
17 years.	58 in.	each 4.75	each 7.00
18 years.	60 in.	each 4.75	each 7.00

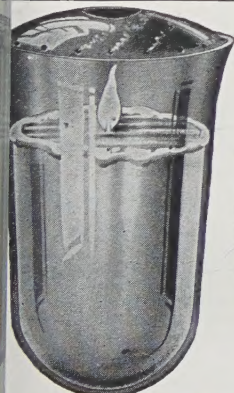
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No. 13. Lawn, with lace, each.....	\$1.50
No. 14. Lawn, without lace, each.....	1.00
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This candle takes the place of oil and is VERY SATISFACTORY

ALL FOR

\$25.00

case Seven-day Sanctuary candles. Fifty candles—1 year's supply.....\$25.00
7-day Ruby Glass.....1.25
Brass Protector......45
Total value.....\$26.70
for.....

SPECIAL OFFER!

\$4.50 solid brass, gold lacred standing lamp, No. 7008 illustrated, may be procured \$1.00 extra, if ordered with case of 7-day candles. Both \$26.00.
case Seven-day Sanctuary candles. Fifty candles—1 year's supply.....\$25.00
solid brass stand-Sanctuary Lamp
Ruby Glass.....4.50
Brass Protector......45
Total value.....\$29.95
for.....\$26.00
7008 solid brass, gold lacred, Standing Lamp, with 7-day ruby glass, \$4.50



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Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb.
2 case Lots, per lb.....
Less than 2 cases, 65c per lb.

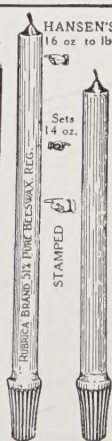
58 1/2c

Composition Beeswax Candles

Composition Brand Beeswax Molded Candles, 16 oz. to a lb. 2 CASE LOTS, 27c PER POUND.....
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

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Less than 2 cases, per lb. 27c
All sizes 48 lbs. to a case.



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The 10 and 6 hour lights fit the regular 15 hour glasses

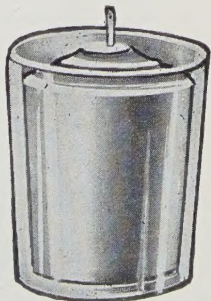
	per gross	15 Hour	10 Hour	6 Hour
1 Gross Lots.....	\$3.85	\$3.00	\$2.40	
5 Gross Lots.....	3.60	2.85	2.15	
10 Gross Lots.....	3.45	2.70	2.10	
25 Gross Lots.....	3.35	2.60	2.00	
50 Gross Lots.....	3.25	2.50	1.80	

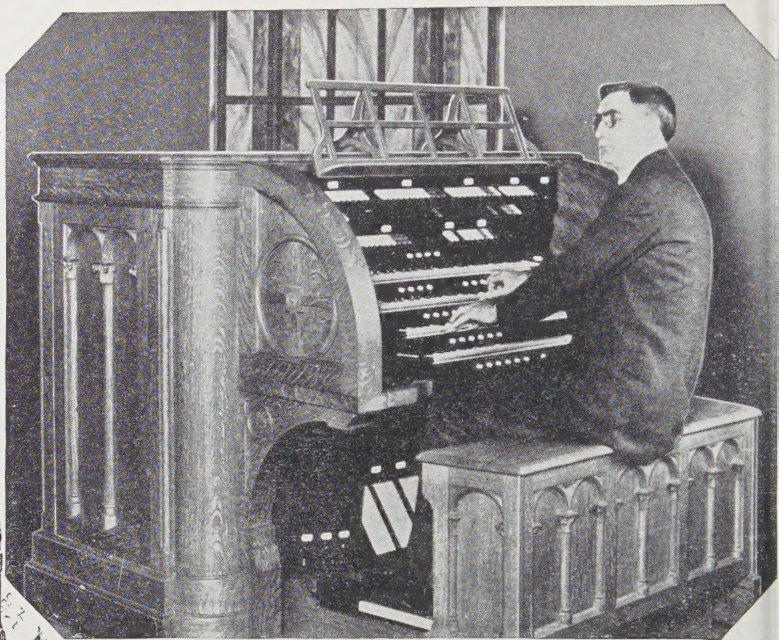
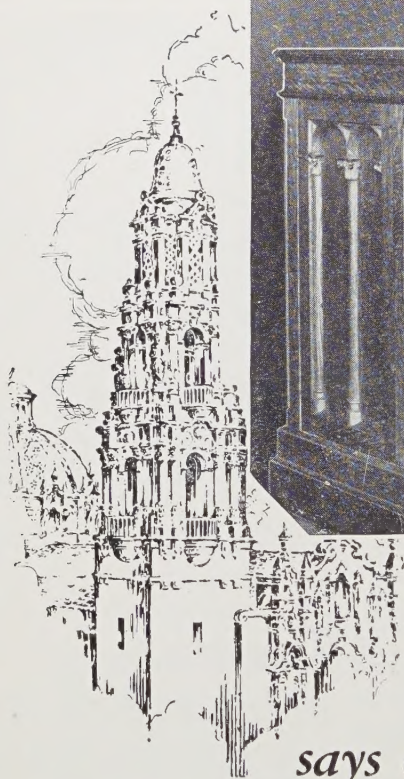
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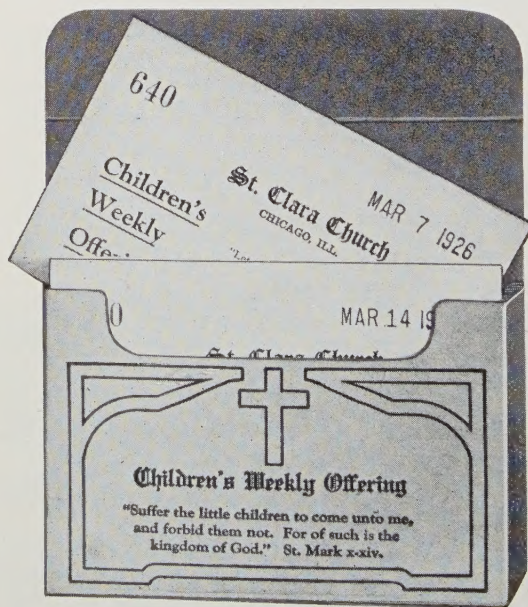
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Balfour, Arthur James	Bet and Betting	Bourbon
Bacteria	Beveridge, A. J.	Boxing
Balance of Power	Bill of Rights	Brahmanism
Balance of Trade	Binet, Alfred	Braille, Louis
Ballot	Biology	Brain
Banshee	Bird	Bridge
Baptists	Bitumen	British Empire
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Baseball	Blindness	Bronte
Battleship	Block Signal System	Browning, Robert
Bayreuth	Blood	Bryan, William
Bedlam	Blue Laws	Jennings
Beecher, Henry Ward	Boll Weevil	Bryant, William Cullen
Behaviorism	Bonaparte	Bucket Shop
Bell, Alexander Graham	Book of Common	Buddhism
Bernhardt, Sarah	Prayer	Bull Fighting
Bertillon	Book-keeping	Burbank, Luther
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The Cathedral Shrine

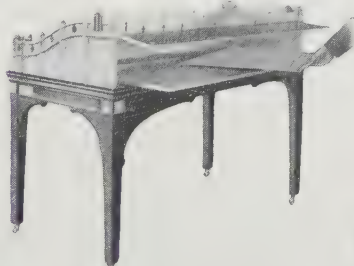
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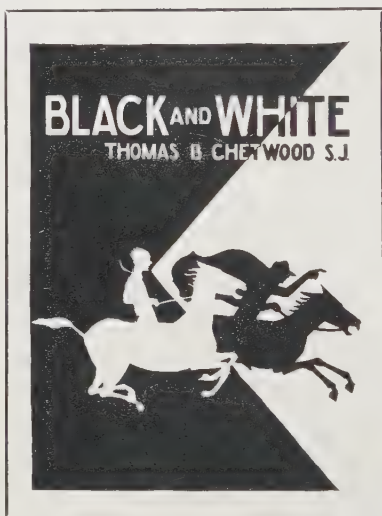
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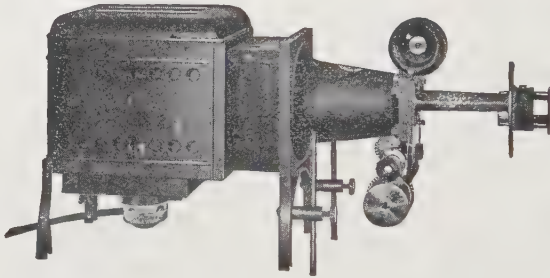


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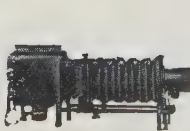
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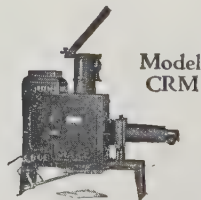
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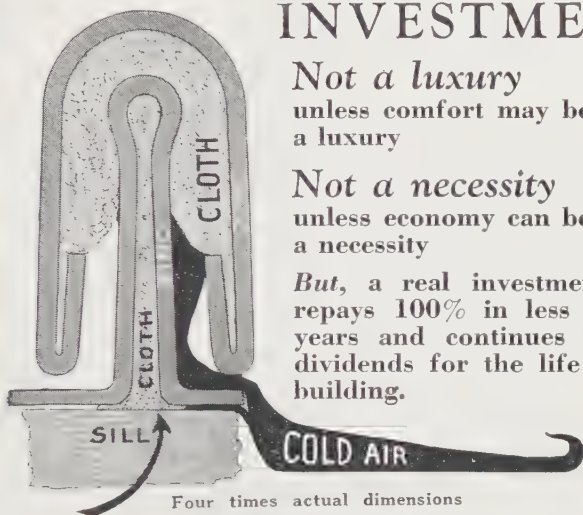
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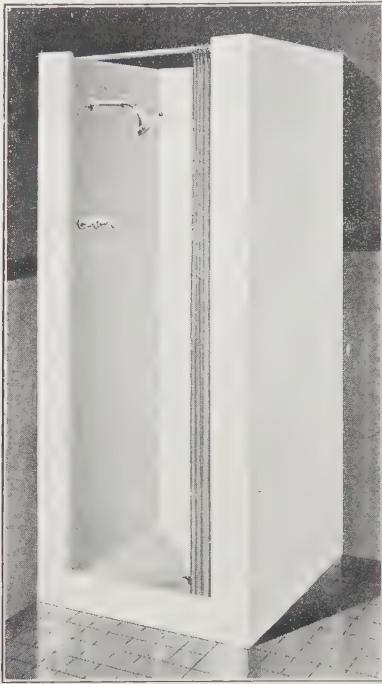
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PASTORALIA

Psychological Aspects of Conversion

Conversion, whether we take it as the turning from a life of sin to one of virtue or as a passing from religious error to truth, stands out as the greatest and most important of moral events. Viewed psychologically, it possesses very striking features, since it involves drastic and radical changes in the mentality of the individual and profound transformations of character and personality. It is not a purely intellectual phenomenon, but affects the entire personality. It implies a complete re-orientation of the intellectual life and a corresponding reconstruction of the moral life. It is nothing less than a remaking of the individual so that he may be said to be a new man. Hence, in Scriptural terminology it is aptly referred to as a regeneration. Since man is a rational being, and since his conduct is determined by his ideas, the first and most basic factor in the transformation of personality that is called conversion, must be of an intellectual nature. To bring about a conversion, new ideas must enter into the mind and change the whole intellectual outlook. As a consequence of this, there will be a revaluation of everything in the light of these new ideas. We cannot think of a conversion in which the intellect has no part. At the root of conversion, therefore, always lies a new conviction. Old beliefs are cast out, and new beliefs are embraced. What was formerly regarded as truth, is now seen as error, and what was formerly rejected as erroneous, is now accepted as truth. Of course, the intellect is not the only factor in conversion, but withal it plays a decisive part. In fact, a conversion that is not based on an intellectual conviction cannot be regarded as a genuine conversion, nor is it likely to be lasting. There is danger of overstressing the intellectual aspect of conversion, but there is equal danger of under-

estimating and belittling it.¹ It is quite plain that the will must have an essential part, but the will, as we well know, acts upon motives that are presented by reason. We are the more inclined to emphasize the share which the intellect and conviction have in conversion, because modern psychology is so prone to overlook these elements and to attribute conversion chiefly, if not entirely, to unconscious agencies. Again, we must not forget that the emotions also have very much to do with conversion. In one word, the whole man is concerned in this momentous event.

Conversion is not necessarily catastrophic, spectacular, or dramatic. It need not by any means precipitate an emotional crisis. True, it cannot come about without internal struggles and conflicts, but these need not be of a violent nature. The readjustments required by a conversion may be made in a quiet and calm manner. Frequently, conversion is not a sudden, isolated event, but possesses all the earmarks of a long drawn out process. It then appears as a process of evolution or of gradual and slow growth. It is such a process that Cardinal Vaughan describes in the following passage: "To take such a step as that of becoming a Catholic may seem to be a very simple process; and so it is, if by this is meant merely the last step, the last act of reception into the Church. But before a person reaches this last step, he has spent perhaps a lifetime, sensibly or insensibly, alternately advancing and standing still, balancing, doubting, inquiring. His moral nature and his intellectual, his prejudices and his instincts, his whole life and character, have been subjected, perhaps imperceptibly, to the gentle action of a long period of growth."² Dr. Edward J. Mannix likewise leans to the view that conversion usually represents a development that spreads over a con-

¹ Father Th. Mainage, O.P., while conceding the importance of reason in conversion, at the same time takes great pains to show that it is not the adequate cause. He is quite right when he says: "Sous le bénéfice de ces remarques préliminaires, nous allons, à notre tour, par l'application rigoureuse de notre méthode, examiner l'aspect intellectuel de la conversion. Il est le plus apparent, et c'est pourquoi nous commençons par lui. Je n'ai pas le moins du monde l'intention de confisquer ou de diminuer la part incontestable qui revient à la raison raisonnante dans l'évolution des âmes vers le Catholicisme, ni de reprendre la thèse insoutenable du *credo quia absurdum* de quelques philosophes. Je veux chercher si cette évolution, envisagée dans sa totalité, peut, oui ou non, s'expliquer par l'enquête intellectuelle du converti—si, en d'autres termes, la conversion est l'œuvre propre de l'activité rationnelle. . . . Si le raisonnement occupe une place dans la conversion, on ne se convertit pas à la foi et à la vie du Catholicisme par la vertu démonstrative d'une preuve; voilà où nous a conduits notre première étape" ("La Psychologie de la Conversion," Paris).

² "Roads To Rome." By J. Godfrey Raupert (St. Louis, Mo.).

siderable period of time, finally culminating in an act of decision. "One of the first characteristics to elicit attention," he writes, "is the question of time involved. In the minds of most witnesses, conversion is a process rather than an act, an evolution of the spiritual life rather than a spontaneous outburst. Some trace their conversion over a period of years. Others restrict it to a matter of months. But seldom do they view it as coincident merely with the last three or four months they were under instruction officially. While the gift of faith may be a matter of a movement, the steps leading thereto are usually progressive and at intervals. They involve a period of prayer, study and investigation. It is true, the history of conversions contains instances of persons waking up on a certain morning, during the course of instruction, suddenly able to say 'Credo'; of examples where one final word, explanation or new thought suddenly flooded the soul with light; nevertheless, in the estimation of most converts, they arrived by separate and distinct stages. If asked to describe his impressions, the subject will frequently reply: 'My conversion was a process rather than an event.'"³ Most converts travel to the goal by a long and weary road. This is quite in harmony with the general trend of nature, which does not proceed by leaps and bounds but in a continuous fashion. The same continuity which prevails in nature holds sway also in the realm of the mind.

³ "The American Convert Movement" (New York City). A very good description of the time factor in conversion is given by Professor C. K. Mahoney, who says: "The time factor in conversion has come in for a great deal of discussion. Is conversion gradual or instantaneous? It seems to me that a proper answer to that question would depend upon the content given certain terms. It would depend on how conversion might be conceived. If conversion should be regarded as the initial experience in a process of personal transformation, then, I can see how it might be regarded as instantaneous. But if the term conversion were applied to the whole process of personal reorganization and readjustment for bringing the life to religious completeness, then I should say that considerable time might be used up in the process. Or perhaps conversion might be regarded as a pivotal point at which the life would take a new direction. That point would be an instant. Or a life might conceivably be going right and functioning properly up to a point where it must choose its direction, decide for religion or against it, espouse a low ideal or a high, a point that was vital for the future of that life. The point of transition to a conscious fidelity to God and the claims of religion might legitimately be referred to as an instantaneous religious experience. If the first content given conversion be adopted, then this experience would be an instantaneous conversion. To me the result, not the time element, seems vital. Swiftmess or slowness in religious transition will depend upon the peculiarities of the individual. His past experience may greatly influence the process. And the degree of phenomenality will also depend upon these two factors in the case. An emotional type or an abrupt and radical transition, or both, will probably produce a phenomenal and demonstrative conversion. But these to me seem to be incidental factors that furnish no useful criteria for determining the genuineness or worth of a conversion" ("The Religious Mind. A Psychological Study of Religious Experience," New York City).

The undramatic, featureless conversions, which take place as the final outcome of a protracted transition, no doubt would be the more common. In these the soul by degrees acquires the full possession of the truth, and the grace of God gently draws the heart and the will towards full self-surrender. Thus, we may find an individual who comes into the Church as the result of prolonged social intercourse with a genuinely devout person, or a man may be led to embrace the Faith by studies pursued over a long period of years. In fact, conversion is often so slow that interested onlookers are tempted to lose patience and to despair of a happy outcome. The final step is not rarely delayed far beyond the term set by human calculations. It sometimes comes after human hope has been given up. Conversions cannot be hurried. They usually take their time and refuse to be forced.⁴

Still, there are sudden conversions that come with the rapidity of lightning and appear invested with the character of the miraculous. These may be the fruit of some extraordinary happening or of fervent prayer. They also may be the reward of some special act of sacrifice, performed either by the convert or one near to him.⁵

Plainly the conversion of Cardinal Newman was a slow and

⁴ Dr. James H. Snowden speaks of such slowly developing conversions as gradual and comfortable conversions, concerning which he says: "When conversion takes place in mature years, it often occurs as the result of religious training which gradually ripens into conviction of duty and results in action under some favoring circumstance or influence. A typical instance of this kind of conversion is that of Lydia under the preaching of Paul at Philippi: 'And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us' (Acts, xvi. 13-15). This is a beautiful instance of a gradual and comfortable conversion, unattended by any excitement or special personal distress. Lydia went to the place of accustomed prayer, where she worshipped God according to her light and heard the gospel. At this point a divine link is inserted in the process as the Lord opened her heart. The human steps are then resumed; she gave attention to the truth and yielded to it in baptism, and at once proceeded to enter upon active Christian service. These steps mark deliberation and gradual progress in enlightenment and obedience. There are many such conversions in every church and Christian community" ("The Psychology of Religion," New York City).

⁵ "Conversion is often sudden. This statement is sometimes received with incredulity and even contempt, but psychology completely justifies it by bringing it into relation with other well-known mental processes. . . . Our best thoughts are often startling illuminations, flashes struck from midnight. The seeker after truth utters his sudden Eureka, and so does the seeker after a Savior. . . . The time element counts for nothing; the psychological moment has in it the quality of eternity. Our ills and our hearts are ours to make them God's, and life's most momentous decisions may be swiftly over. The world and its laws,

gradual one. So was that of Msgr. Benson and Orestes A. Brownson. Their journey towards the Church was a long one, and the rate of progress was uneven. The glimpse of truth which had been vouchsafed to them, again and again became obscured. There was occasional hesitation, doubtful pausing, revision of the distance travelled, and anxious looking forward to the next step. There was mental distress, torturing agony, and much tribulation of spirit. Many obstacles had to be removed before they saw their way clear to the haven of rest. In a minor way the same story repeats itself in the great majority of conversions. From the first doubt to the last certainty there is ordinarily a long stretch of wearisome journeying.

The Lord Himself gradually prepared His hearers for the reception of the truth. He was satisfied in the beginning to arouse wonder and astonishment, which led to questioning and doubt. To these questionings He would give an appropriate answer and propose as much of the truth as the hearer was able to assimilate. His invitation to follow Him was extended explicitly only to those who possessed some initial qualifications and who in a manner had prepared themselves for His call. Of abruptness and suddenness we find very little. It is substantially true what Dr. George Barton Cutten says on this point: "Jesus did not foster the sudden method of conversion, and it has never been universal since His time."⁶

Even as the coming of the Kingdom of God was without any spectacular features, so conversion may also be destitute of any

to quote Jowett, have nothing to do with our free determinations. At any moment we can begin a new life. R. L. Stevenson prays the Celestial Surgeon to stab his spirit broad awake. A word did it, said Savonarola of his own conversion. . . . While, however, the actual change is frequently swift, there is almost invariably a season of preparation for it. Conversion is the climax of a gradation, the crisis of a process more or less drawn out. The evidence on this point is all but unanimous. We may even accept Vinet's strong statement: Rome might more easily be built, than a man converted, in a day. Such a prodigy is possible with God; but in a thousand, in ten thousand cases to one, we may safely predict that He will not perform it. Vinet is here perhaps misusing language, confounding the means with the end, the way with the goal. He does not for a moment deny that the final coup is often instantaneous. In such cases conversion is the firing of a slowly laid train, the bursting of a silently maturing bud, the transformation scene in the lifelong drama of the soul. It is evident that much is lost by the deliberate postponement of decision. Convert me but not yet, was Augustine's prayer. Men are quick to feel and keen to know; but they are not only slow, they are averse to decide. Yet it is for decision that Christianity calls, it is for decision that the energetic universe calls, far more than for a mere impression in response. A crisis has from time to time to be forced, a crisis of the will" (James Strachan, in "Encyclopedia of Religion and Ethics," s. v. *Conversion*).

* "The Psychological Phenomena of Christianity" (New York City). Conversion, on the part of the convert as well as of the convert-maker, is a slow and laborious process. It is a species of conviction and persuasion, and neither of

characteristic that strikes the external observer. It may appear to be in many cases a very commonplace and colorless occurrence. Decisive events have a way of happening without creating much of a stir. Let us remember that, when the Lord appeared to Elias, He did not come in the "great and strong wind overthrowing the mountains and breaking rocks in pieces, nor in the earthquake nor in the fire but in a whistling of gentle air (III Kings, xix. 11-12).

CONVERSION A NORMAL PHENOMENON

The mission of the Church is the conversion of the world. All men are called to the True Faith. These ends cannot be accomplished except by an unbroken succession of conversions. Until all mankind has been gathered into the one true fold, conversion, therefore, must remain an ordinary phenomenon. Considered from this point of view, there is nothing abnormal or unusual about conversion. Conversions must and will take place until the last unbeliever has accepted the Faith. That is the fundamental law of the growth of the Church.

Nor is there anything abnormal about the fact of conversion, if we look at it from the psychological angle. The mind of man is not rigidly fixed at any period of his life. It contains many unstable elements and is subject to influences from without. It may be turned towards truth, and may be turned towards error. Both conversion and perversion always remain possibilities with him. As long as man is changeable, so long conversion will be a normal phenomenon. Hence, the preaching and teaching of the Church are addressed to all conditions of men, for there always exists the possibility that they will be convinced of their errors and lay them aside to accept the truth. Psychologically speaking, we cannot say that in the natural development of man a stage arrives in which his mind would be absolutely shut to the truth. But as long as this is the case, so long will conversion be a normal psychological phenomenon. Moreover,

these can be brought about, as a general rule, without considerable effort and much outlay of time. Says Father B. Guldner, S.J.: "The first step, therefore, in the normal process of conversion is the examination and investigation of the credentials of the Church, which often is a painful labor lasting for many years" ("The Catholic Encyclopedia," s. v. *Conversion*, New York City). We can accept Dr. Cutten's statement: "Not only is instantaneous conversion not the only true type of approaching God, but it is the extreme form of one type among several" (*op. cit.*). The sudden conversion may have special apologetical force, but it is for all that not an everyday occurrence.

as long as man draws a breath here on earth, so long also may he still be saved, which is equivalent to saying that he may be converted. Accordingly, conversion is not absolutely associated with any particular age nor with any particular type of personality. Converts may be—and, as a matter of fact, are—recruited from the ranks of the young as well as of the old, from the emotional as well as the unemotional, from the wise and the unwise, from the rich and the poor, from the socially prominent and the socially inconspicuous, from the cultured and the uncultured, from all walks and conditions of life, since all are called to salvation and no one is hopelessly confirmed in error. To restrict conversion in an arbitrary manner to any age or to any type of mentality is neither consonant with good psychology nor in accord with the divine economy of salvation.

We cannot agree with those who make conversion an almost exclusively adolescent phenomenon.⁷ Those who do this look upon conversion chiefly as an emotional phenomenon, whereas we regard it as an event in which intellect and will are the predominant factors. Now, an emotional crisis is more likely to take place in youth, but the same cannot be said of intellectual and volitional activity.⁸

Withal, there is some reason for asserting that conversion occurs with a greater rate of frequency in early life than in advanced and

⁷ "There is a conversion period. The rebirth does not take place with the same frequency in all the seven ages of human life, though a man may be born again when he is old. Conversion is in general a fact of adolescence" (James Strachan, *loc. cit.*). "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between 10 and 25. The number of instances outside that range appear few and scattered. That is, conversion is a distinctively adolescent phenomenon. It becomes rare after 30" (Edwin Diller Starbuck, Ph.D., "The Psychology of Religion," New York City). This rigid formula applies less to conversion to the True Faith than to moral reformation, and, of course, it is moral reformation which these authors chiefly have in mind.

⁸ Father Stanislaus Hogan, O.P., comments on the preceding quotations as follows: "The conversions he (Starbuck) records are not much to our purpose, because they are almost exclusively taken from Evangelical religions, and are conversions of those who have found religion after having lived a life of sin or indifference. It may be true that conversion in Evangelical circles belongs almost exclusively to the years between ten and twenty-five, but it is not true of such conversions amongst Catholics, and even amongst non-Catholics the statement appears to be altogether too sweeping" ("The Problem of Conversion," in *The Australasian Record*, January, 1927). We also quote Dr. Mannix's correction to Dr. Starbuck's statement: "Nor do we find that any age in human life has a monopoly on conversion. Since true conversion is not a matter either of emotion or sentimentality, the line of Catholic conversions does not, as Dr. Starbuck found in examining Protestant conversions, reach its maximum in adolescent years. It is restricted to no age and common to all. At times the occasions leading to Faith are more liable in the restless and formative period of youth—colleges, travel, new acquaintances, friendships, marriage, etc. But the experience of the past has proven that in all ages and conditions of life the calls have come, and an abiding Faith registered in the old as well as the young" (*op. cit.*).

mature age. As man advances in years, he becomes more settled and fixed in his views, and clings more tenaciously to his ideas. His resistance to changes of whatever nature grows stronger. Usually also the external difficulties increase. Hence, we may well admit that, though conversion cannot be identified with adolescence, still the likelihood of its occurring diminishes with advance in years. Not only does psychology suggest this conclusion, but it is also borne out by Scriptural testimony. On the whole, we can accept Dr. J. H. Snowden's explanation of the facts in question (*op. cit.*): "The explanation of these facts lies on the surface. Early youth is the period when all the plastic powers of the mind and body are rounding into form and taking their set for life. . . . Psychology thus confirms and emphasizes the teaching of Scripture and experience that early youth is the time to seek the Lord. All powers are then plastic and easily moulded into religious faith and life. The flood of capacity and susceptibility is then rising and, being seized, surely leads on to spiritual fortune. But the plastic powers soon cool and harden into habits which in after years strong crying and tears may not break. Scripture is emphatic and insistent on this point: 'Those that seek Me early shall find Me.' 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, they please me not.' The great Teacher, who understood psychology at every point, knew this principle: 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven.' . . . This point, then, should be pressed upon the young with all earnestness and solemnity. That rapidly descending curve after 20 is an ominous prospect and prophecy for the young. They should be led to see in its descent their lessening chances, and be urged to act on the admonition: 'Now is the acceptable time; now is the day of salvation.' And yet this truth should not be presented and pressed as to exclude from hope or discourage those who have passed early youth and have not accepted salvation. Many are converted in the later years of life, perhaps more than we know. . . . The door of this duty and hope should never be closed in this world. One thief was saved on the cross; but apparently only one, a fact that contains both hope and warning." This version fairly well fits in with the facts.

CHARLES BRUEHL, D.D.

A COWARD'S CASTLE

By THE RIGHT REV. H. T. HENRY, LITT.D.

I

Chesterton is a happy coiner of the retort courteous. In the Introduction to his volume entitled "The Everlasting Man," he remarks that popular critics of Christianity "will complain that a sermon cannot be interrupted, and call the pulpit a coward's castle." He retorts that such critics "do not call an editor's office a coward's castle"; and adds: "It would be unjust both to journalists and to priests; but it would be much truer of journalists. The clergyman appears in person, and could easily be kicked as he came out of church. The journalist conceals even his name so that nobody can kick him."

The retort was humorous and—if levelled at the editors who write long and labored criticisms on "The Failure of the Church"—justifiably pointed as well. The preacher's business often requires him to announce things that do not please human nature, whether on the emotional or on the intellectual side. His commission today is practically that of the olden prophets: "Thus saith the Lord." And he cannot adopt the expedient of Jonas and leave Nineveh to its fate. "Woe is me if I preach not the Gospel." He is a messenger, an ambassador, and not a debater. He will indeed give reasons for the faith which is in him, and will on occasion refute error. The fact that he will not debate questions from the pulpit with an objector in his auditory, does not justify the sneer that he is sheltering himself within the breastworks of his pulpit—that he hurls defiance against his enemies from the safe turret of a medieval castle. There is a proper time and place for all things—and an assembly of the faithful in church is not the time and place for debating.

The preacher is not a coward. He is ready to debate any religious question with anybody, both privately and in public. The debates of Pope and Maguire, of Hughes and Breckinridge, are sufficient illustrations of this fact. Although these particular debates resulted in the triumph of the Catholic side (as their exclusive publication by Catholics publishers well attests), experience shows that oral debates

are, on the whole hardly desirable methods of demonstrating religious truth. The present-day methods of debate in religious matters—namely, through the medium of periodical literature—are considered preferable, for they allow well-meditated proofs and rejoinders and permit the cooling of heated feelings.

The appositeness of the coward's castle as a metaphor appears to be curiously inverted. It really is not the preacher who seeks shelter in anonymity, but rather his critics. Editors do not, as a rule, sign their names to diatribes even of a personal character. And the critics who send letters to newspapers often seek a similar shield of anonymity by signing themselves *Veritas*, *Constant Reader*, *Pro Bono Publico*, and the like. Editors, by the way, are not seldom **attacked** physically in their sanctums, or called on officially by their outraged readers to fight the quarrel out in the duello. But the identity of *Veritas*, *Constant Reader*, and *Pro Bono Publico* cannot ordinarily be even vaguely conjectured, and such anonymity—some-what like that of the malicious letter-writer to private individuals—might properly seem to subject the writers to the metaphor of the coward's castle.

It is, of course, a truism to say that silence under attack may sometimes proceed from a mean fear of chastisement, but sometimes may be evidence of the highest moral courage. Probably neither of these extremes is encountered in the notable patience of preachers in general, when placed in the pillory by critics who write for the newspapers and the magazines. When, a decade of years ago, the prominent Socialist, John Spargo, declared that preaching is not a "man-sized job," and that it was the Achilles-tendon in the Church today, Protestant apologists defended their pulpit with much argumentation, indeed, but in gentle fashion withal. When, still more recently, the preaching in Catholic pulpits was attacked with the greatest freedom of expression in one of our own magazines, my impression is that no priest undertook the defensive side, except one seminary professor whose apology was the confession that seminaries could not afford sufficient time in their courses for a good training in homiletics. Such reticence on the part of preachers may have been due to self-control or to a feeling that the criticism was largely justified. Patience is a virtue, and so is veracity. No virtue, however, is cowardly.

II

The doctrinal truths of Christianity are to be announced and demonstrated in the pulpit. The custom is as just as well as a polite one, which declines to make the Christian assembly a place for a debate with all comers. Only a perverted imagination could describe the pulpit, for this reason, as a coward's castle.

The pulpit is also, however, a censor of morality. And just here we meet a difficulty. Both individuals and classes in the Christian assembly may tolerate the announcement and demonstration of doctrinal truth, but may indignantly protest against denunciation of their peculiar immoralities from the pulpit. They will not so protest, indeed, unless the finger of scorn be metaphorically directed to them as individuals or as classes. How should the preacher act in this respect? He must denounce vice, he must extol virtue. Shall he venture to particularize the sinner as well as the sin?

In the case of an outstanding scandal, an occasional exception is possible to the rule that the sin, and not the sinner, is to be denounced. St. Paul reproved the incestuous Corinthian in a public manner, since his Epistle was in effect a sermon delivered to the whole assembly. Our Saviour referred to Herod as "that fox," and pronounced many woes upon the Scribes and Pharisees. In his "*La Prédication*," Father Longhayé notes: "In the ages of faith, there was great liberty in this respect, and sometimes great licence. A zeal that was not always one of knowledge and discretion directed itself against religious orders, the nobles, kings, and even princes of the Church. The preacher directly rebuked such or such a hearer, or yet again leveled at him an epigram phrased circuitously but very certain to be delivered at his address. Everybody knows the good saying attributed to Henry the Fourth: "*J'aime à prendre mon part du sermon, mais je n'aime pas qu'on me le fasse.*" Shortly after, Little Père André, describing the dress of the Prodigal Son before his ruination, presumed to attribute to him in great detail the appearance of a lady who was present at the sermon.

Father Longhayé gives only the two illustrations quoted above, but these could be greatly added to, he implies, and he concludes by noting the fact that "habits of greater delicacy, as well as also the difficulties encountered by the preaching of our own day, have exiled such liberties, and it is not we who regret the fact."

The temptation to particularize is great, and especially so when the particular person has, for any other reason than that of his sin, been the object of dislike by the preacher, or when he belongs to a class that is a sort of *bête noire* to the preacher. It will hardly bear argument to say that a preacher who satisfies a grudge by even a veiled allusion in the pulpit is making of that pulpit a coward's castle.

History is philosophy teaching by example. It may, therefore, be desirable to give some illustration here of the lengths to which imprudent preachers have gone in attacking, not so much the sin, as those who were or were looked upon as the sinners. The safer rule is the rule of reticence and prayer, and of the hope for an occasion when gentle admonition may be administered in private.

As has been noted above, Father Longhaye gives us only two examples of imprudent particularization. One of them he attributes to Little Père André (born in Paris, 1578; died 1657), who has been variously described as a jocose or even burlesque preacher, and as simply a man who was unwilling to gloss over an unpleasant truth or fact. Howbeit, one story about him is that, before preaching on a certain occasion, he was required to announce a collection for the dower of a young lady who wished to take the veil. Was it pure jocoseness, or an implicit attack on the religious dower, that led him to say: "Gentlemen, your alms are solicited in behalf of a young lady who is not rich enough to take the vow of poverty?" The story is suspect, since it has been attributed also to Pierre Camus, Bishop of Belley and friend of St. Francis de Sales. But another anecdote concerning him is more to the point. He had heard a lawyer's confession and had appointed as penance (something of an unconscious joke upon himself) that the lawyer should attend a sermon to be given later in the day by Father André. The text concerned the casting out of the devil that was dumb. The preacher said: "Know you, brethren, what a dumb devil is? I will tell you: it is a lawyer at the feet of his confessor. In court, these gentlemen chatter like pies; but, in the confessional, devil a word can one draw out of them—*dæmonium mutum*, a dumb devil indeed." The story may easily be discounted as unauthentic, since it comes perilously near to a breaking of the seal of confession. But, if authentic, it would illustrate the impropriety of attacking by name a whole class of professional men, many of whom are undoubtedly "noblemen of

nature" (as a Protestant judge described to me a certain Catholic lawyer whose name had come quite casually into our conversation).¹ Another anecdote tells that whilst preaching before M. de Péréfixe, Archbishop of Paris, André noticed that the prelate was asleep, and forthwith cried out to the sexton on duty: "Shut the doors! the shepherd is asleep; the sheep will get out. To whom am I to preach the Word of God?" The sally caused such a noise in the congregation that the sleeper awoke and showed no further inclination towards slumber. Doubtless—but it is unnecessary to comment on the irreverent rudeness and uncharitableness of the joke, which illustrates well a danger inherent in particularization whilst preaching.²

There is perhaps only a nominal or apparently superficial difference between particularization and generalization. An attack made without reservations upon a whole class is equivalent to an attack made upon every individual in that class. Was vice so universal and so rampant in the days of Michael Menot (died in 1518), and so well-known as such by his French auditors, as to justify these diatribes? In one of his sermons he is said to have spoken of the power enjoyed by the fair sex: "A father says, my son studies; he must have a bishopric, or an abbey of 500 livres. Then he will have dogs, horses, and mistresses, like others. Another says: I will have my son placed

¹ In this connection one thinks of a wise and witty article entitled "The Worm Turns" in *The Atlantic Monthly* for June, 1928. The Independent Order of Turning Worms (the "I. O. T. W.") requires various desirable pledges from its members. One of these concerns unjust generalization: "We do not allow members," said the Grand Vermicularius, "to indulge in wholesale accusations such as are to be found in Alexander Pope's couplet:

Is he a Churchman? then he's fond of power:
A Quaker? sly: a Presbyterian? sour.

In each case the indictment must be so drawn up as to point to a single individual and not to include all the members of the group to which he belongs. One sour Presbyterian must not be allowed to destroy the reputation of a whole presbytery, which, but for him, may be all sweetness and light."

² Whether authentic or not, the anecdote points a moral and adorns a tale. *Se non è vero, è ben trovato*. A similar tale is told of Robert South, chaplain of Charles II. While preaching in London before the king and a large number of the nobility, he perceived, in the midst of his discourse, that many of those present were asleep. He interrupted his sermon forthwith, and in a changed tone he thrice called to the Count of Lauderdale, who was aroused from his forty winks and somewhat dazedly stood up and looked at the preacher. "My Lord," said the preacher in a quiet voice, "forgive me if I break into your slumber. I have done so only to request that you moderate the noise of your snoring so that you may not risk awakening His Majesty." In each of these two anecdotes it is quite possible that the minute details mentioning the names of Père André and M. de Péréfixe for the sermon in Paris, and Robert South and Lauderdale and Charles II for the sermon in London, were intended, in the language of Pooh-Bah, "to add verisimilitude to an otherwise bald and unconvincing tale." Nevertheless, the tale has its appropriate moral.

at court, and have many honorable dignities. To succeed well, both employ the mediation of women; unhappily the church and the law are entirely at their disposal. We have artful Delilahs who shear us close. For twelve crowns and an ell of velvet given to a woman, you win the worst lawsuit, and the best living." In another sermon, preached at the close of the Lenten series, he sums up his warnings to various classes, and says: "I have told ecclesiastics how they should conduct themselves; not that they are ignorant of their duties; but I must ever repeat to *girls*, not to suffer themselves to be duped by them. I have told these ecclesiastics that . . . they should not amass, but should elevate the hearts of all to God; and not do as the frogs who are crying out day and night, and think they have a fine throat, but always remain fixed in the mud." He compares lawyers to the eagle, which always has its eyes fixed on the sun, and is thus a symbolic counsellor warning lawyers always to have God before their eyes; and which is not greedy, but willing to share its prey with other birds, and so symbolically warns lawyers "who are rich in crowns after having had their bills paid," to distribute some to the poor "particularly when they are conscious that their money arises from their prey." He speaks to married men who are unfaithful to their wives. Such men "pass their holidays out of the parishes, because, if they remained at home, they must have joined their wives at church; they like their prostitutes better; and it will be so every day in the year! I would as well dine with a Jew or a heretic, as with them." Words like these, aglow with indignation, are appropriate to unfaithful husbands. But was the preacher justified in adding forthwith: "What an infected place is this! Mistress Lubricity has taken possession of the whole city; look in every corner, and you'll be convinced!" Might not faithful husbands be alarmed by such a general indictment of the whole city, lest they also be suspected amidst the universal corruption? Parenthetically it might be asked: what good could come from such a generalization? It would seem more diplomatic in the best sense to suggest (if it could be done at all truthfully) that ignoble vice is rare. "Everybody's doing it," is a defence, since sin, like misery, loves company, and there is a natural feeling of safety amongst numbers.

Father Longhay's warning would find much historical illustra-

tion. Michael Menot was an admirable man, pious and zealous. Doubtless, he found much in his day to criticize with just severity. But if the stories told of his preaching are authentic, his generalizations seems to be too broadly made, or made to an audience for which they were probably unsuited. In one of his sermons he declared, says M. Philomneste, that in the rooms of the priests you would find an archer's bow (*arcum aut balistam*) and all the furnishings of a hunter, but not the commentaries of Nicholas of Lyra on the Gospels, which could only give them a headache. Philomneste remarks on this that the French clergy had long since withdrawn themselves from such a reproach. He might have added that the reproach was made without sufficient reservation. If the auditors were only priests, they would doubtless smile, and themselves make the necessary reservations. A general congregation was not in a position to do so. To which audience was the reproach addressed? Elsewhere, Philomneste says that this preacher spared ecclesiastics no more than the laity, and gives a long excerpt in illustration, beginning thus: "Inter duodecim apostolos fuit unus Judas. Utinam hodie inter episcopos duodecim vel sacerdotes esset unus Petrus vel Andreas! Utinam ita bene crucifixum diligerent sicut et crucem! Appetunt omnes eam, expoliant et vindemiant." Of what practical value is such rhetoric? Will it convert a careless priest to be told that he sins in the very largest company of his peers, and even of his ecclesiastical superiors? Will it add a touch of new zeal to the careful priest?

A similar tale is told of Little Père André, but his auditory could not fail to recognize the sly humor and irony of his affected thanks to God. He was preaching—so the tale goes—in a convent which had recently been struck by lightning, and he commented on the goodness of God to His creatures: "Is any further proof required than that which is furnished by the pious house in which I now preach? The bolt of lightning fell on the library, consumed it, but injured nobody. If it had unfortunately fallen on the refectory, how many it would have killed!"

III

Chesterton defended preachers of Christian truth. Their pulpit is not a coward's castle. And his defense was couched in humorous

comparisons. But it is pitiful to think that the Christian pulpit could at any time or in any wise be justly considered a coward's castle. It was Cardinal Gibbons who so described it, not indeed in the set phrase used above, but in equivalent language. "Imagine," he wrote in his work entitled "The Ambassador of Christ," "a clergyman strutting into the pulpit and in the sacred precincts of the temple, before a hushed congregation, delivering himself in a tiresome and perfunctory manner of some commonplace remarks . . . or indulging in general vituperation; or venting his anger on some particular parishioner under a thin disguise of language which many of his hearers, as well as the object of his assault, can easily penetrate. I can hardly conceive a spectacle more cowardly and contemptible than that of an anointed minister taking unwarrantable advantage of the immunity which his sacred office bestows on him, protected by the armor of his priestly robes, sheltering himself behind the breastworks of the pulpit, and pouring forth volleys of offensive language that he would not dare to utter to a gentleman on the streets. Such license must arouse in every honest breast sentiments of righteous indignation. The people came for bread, they received a stone. They came for peace and consolation, and their hearts were filled with sadness and irritation."

This excoriation will hardly admit of comment. But a few additional remarks will conclude the present paper. When a preacher is rhetorically emphatic on some particular sin, it may be advisable not to look directly at any one person in the congregation, but for the nonce rather to direct his gaze at the desk of the pulpit or at the ceiling of the church, whenever there is possible danger that any one person may wrongly suspect that the charge is made against him. In his "Predicatoriana," M. Philomneste tells of an unnamed preacher who was speaking of the ease with which young girls allow themselves to be deceived by the false promises of young men. Using a rhetorical figure, the preacher cried out: "Poor girl, what fruit have you gained from the blandishments which that young man showered upon you, the attention he has shown you, the promise of marriage he has made to you?" A young girl who faced the preacher thought she was being addressed, and rising up made a curtesy and weeping said: "That is exactly true, Sir; he deluded me with fine promises and, having deceived me, he left me in the lurch." The

story may sound improbable, but I have heard one which in some respect resembles it, from a priest who is living and who spoke of it as an occurrence of our own time.

Now, it is true that the preacher must reprove carelessness in the lives of Christians, whether lay or ecclesiastical, but he can do so without too notable particularization and by carefully choosing his audience. Balzac is quoted for an anecdote concerning Jerome of Narni, a Capuchin of majestic presence, gifted with an attractive voice and possessed of refined diction.³ He preached before the Pope on the obligation of episcopal residence, and his sermon was so effective that thirty bishops who had heard him betook themselves the next day to their dioceses. The preacher was justified by the event, it is true; but we can also fairly suspect that his sermon contained nothing that could fairly be styled a reproof to any designated individual.

The present rather long paper may appropriately conclude with an anecdote whose moral is wholly apposite. Oliver Maillard (died 1502), an Observant of the stricter discipline, was preaching one day at Toulouse before the High Court. Having painted vividly the character of an unworthy judge, he made an application of it, rather too obviously, to several of those present, who accordingly reported the fact to the Archbishop, and Maillard was forbidden to preach for some time. Maillard submitted in a spirit of mortification. But he went further than this, and threw himself at the feet of two magistrates who had felt themselves affronted, begged their pardon, but meanwhile spoke in such a melting manner of the fate awaiting the hardened sinner that he converted them. Both resigned their office, and one entered an Order of rigorous religious observance. The moral seems to be that private admonition is generally more successful than public denunciation.

³ "Jerome of Narni (d. 1632), Preacher Apostolic under three Popes, compared to the Apostle of the Gentiles because of his flaming eloquence, who likewise was greatly influential in the foundation of the Congregation of the Propaganda" (Zawart, "The Capuchins," Washington, 1928, p. 72).

SOME PRELIMINARIES TO READING ST. PAUL*

By J. SIMON, O.S.M., S.T.B.

That in St. Paul's Epistles there are, as St. Peter of old already warned, "certain things hard to understand" (II Pet., iii. 16), especially for modern readers, is due partially indeed to the profundity of some of the matters treated, but perhaps even more to the casual reader's ignorance of the circumstances, plan, and purpose of these letters, as well as to the awkward rendition in ordinary versions of the Apostle's really untranslatable style. Comment on some of these points may counteract the fear-complex which many experience when their Bible is opened at the Epistles of St. Paul.

Just because the surviving writings of St. Paul are *epistles*—that is to say, not narratives or histories like the Gospels and Acts, but letters written chiefly to early Christian congregations for specific purposes connected with the religious life of those communities—and because at the same time these letters were generally occasioned or influenced by happenings in the Apostle's own vicissitudinous life, therefore, he who would probe the profound lessons of the Pauline writings must first of all be familiar with the life, activities, and characteristics of the great Apostle of the Gentiles. Fortunately this requisite is easily attained. For, besides the numerous autobiographical notices contained in the Epistles themselves, the narrative of the Acts of the Apostles is in its greater part but an account of St. Paul's missionary travels and preachings, written by one who was the Apostle's intimate companion through many years.

THE JUDEO-CHRISTIAN CONTROVERSY

The Pauline writings must also be read with their background of contemporary religious and secular history borne in mind. At the time of their composition the seed sown by Christ, the Founder of the Church, the Kingdom of God, was beginning to sprout. "The blade" (Mark, iv. 28) had begun to appear above the ground of Judaism; and with its growth there came to notice also the cockle (Matt., xiii. 38) of heretics and breeders of dissension. Above all, to use St. Paul's own scriptural phraseology (Gal., iv. 29), "he who

* Based in part on "A Scripture Manual," Vol. II.

was born according to the flesh" (Ishmael, Agar's son, typifying the children of the Synagogue) "persecuted him that was after the Spirit" (Isaac, Sarah's son, typifying the children of the Church). Therefore, at this time also was the olden decree to be fulfilled in its figurative sense: "Cast out the bondwoman and her son. For the son of the bondwoman shall not be heir with the son of the free-woman (Gal., iv. 30, and Gen., xxi. 10).

The Synagogue, the earlier, school-like, temporary, yet Divine, organization of those who were "born of the will of the flesh" (John, i. 13), tried to impose its own narrow, carnal principles and practices—and especially the Pharisaic degradation of the Mosaic Law—upon the Church, God's new, universal organization of those who were "born, not of blood . . . but of God," the "children of the Promise" (Gal., iv. 28). This was not to be. And St. Paul, himself "a Pharisee, the son of Pharisees" (Acts, xxiii. 6), who had formerly "persecuted the Church of God" (Gal., i. 13), was the paradoxical instrument chosen by God to bring about the separation and liberation of the Church from the Synagogue.

This may be called the outstanding feature and function of St. Paul's lifework. Indeed, what he refers to as "my gospel" (Gal., ii. 2; Rom., ii. 16) might be St. Paul's position and teaching in regard to the non-imposition upon the Gentile converts of the Jewish ritual observances. Hence, so many pages of the Pauline writings are taken up with discussions of the relationship of the Mosaic Law to the Christian Code. Again and again is St. Paul obliged by the agitations and controversies of his times to demonstrate that the ancient Mosaic system "was set because of transgressions," temporarily, "until the Seed should come" (Gal., iii. 19); that "the Law was our pedagogue," that is, the initial, transitory, school-like phase of God's economy with fallen mankind; "but, after the Faith is come, we are no longer under a pedagogue. For you are the children of God by Faith. . . . There is neither Jew nor Greek; there is neither bond nor free. . . . For, you are all one in Christ Jesus" (Gal., iii. 26-28).

Hence the Apostle contends that the specific "works of the Law"—as were circumcision, *kosher* foods, purifications, etc., which certain Judeo-Christians wished to impose on Gentile members of the Church—are not required for eternal salvation. "For, we account

a man to be justified by Faith, without the works (practices) of the (Mosaic) Law" (Rom., iii. 28).¹ It is St. Paul's unpleasant task ever to have to demonstrate, against the Pharisaic-minded Jews who formed so large a proportion of the young Church and earnestly strove to Judaize it in conformity to their chauvinistic nationalism, that Christ came indeed "not to destroy the Law and the Prophets . . . but to fulfill" them (Matt., v. 17) by expanding into fair flower the bud of their basic principles of perfection. "Do we, then," he exclaims, "destroy the Law through Faith? God forbid! but we make the Law to stand" (Rom., iii. 31). This was St. Paul's perennial contention, as it had been his Master's before him. And in upholding it he stands out as the most prominent figure at the first great turning-point of the Church's history.

Though not the leader or head of the Church ("I am the least of the Apostles, who am not worthy to be called an Apostle," Rom., xv. 9), he is nevertheless a powerful spokesman in the Church, pointing out the right road and encouraging the leaders to follow it in the face of much clamorous opposition. On a critical occasion he upbraided Peter "to his face" (Gal., ii. 11 sqq.), when the latter would have compromised a bit on this principle for the sake of peace with some easily offended Judeo-Christians. Truly it is due to St. Paul, above all, that the Church successfully weathered this first terrific storm of dissension, which threatened at the very outset to atrophy the destined worldwide Kingdom of God to a tiny dissident Jewish sect. St. Paul rose above his innate nationalism and boldly maintained the Church's catholicity, thus throwing wide open its doors to all the Gentiles, barbarian and Greek, bond and free, asserting their common need of and right to sonship of God by incorporation in Christ's mystical Body.

To the modern mind the Judeo-Christian controversy—dead issue that it is—may seem to occupy an inordinately large space in early Christian history. But this only confirms the experience of historians that each age is occupied exclusively with its own questions, no matter if they be trivial—which the Judeo-Christian controversy

¹ It is well to note here that in the Pauline writings the term "works" very frequently is the short technical designation for the specific Mosaic observances mentioned above, and is not the equivalent of "good works" in the modern Christian acceptance. Not recognizing this, Lutherans and others have fallen into many an error in interpreting St. Paul.

emphatically was not. But is there no practical value for the present day in this antique discussion? Yes, much. For, first of all, St. Paul brought out clearly that great attribute of the Church which has been the chief point of attacks against it in all subsequent ages—namely, its supranationality, according to which it is never to be identified with any particular race or people nor to be dominated by any state. And, whilst upholding his side of the controversy the Apostle had opportunity to search into and explain basic principles of the Divine world-economy. He established the universality of the redemptive work, and he delved deep into the mystery of “grace,” the mode and means of that supernaturalization by which man participates in the very life of the Divinity (II Pet., i. 4). The results of St. Paul’s argumentations have become basic principles of theology.

ST. PAUL’S THEOLOGY

Whilst the Judeo-Christian question occupies the forefront in most of the Pauline writings, nevertheless, many other matters are discussed therein. The early Christian converts very soon began to inquire into and study the principles taught them by the Apostles, thus increasing, evolving, and perfecting their understanding of Christian doctrine. Questions of dogmatic or moral import arose, and were eventually referred to the Apostles for clarification. Or divers opinions on secondary matters were upheld by differing persons or groups within the Church, and, the dispute waxing hot amongst those keen Greek minds with their fluent tongues, St. Paul was obliged to settle the controversy. Thus, in his First Epistle to the Corinthians the Apostle comes to discuss such varying topics as the *charismata*, the covering of women’s heads in church, and the resurrection from the dead—all apparently topics of dispute in the Corinthian congregation.

But it would not be correct to say that the Pauline writings develop a systematic theology. They contain abundant theological matter, it is true, which has been drawn upon as an inexhaustible source by succeeding theologians. But the Epistles themselves, being largely the product of occasional demand, show little systematic development of a coördinated body of doctrine, although they abound in accurate and profound reasoning. Thus, on the one hand, many fundamental

points which would fill whole tracts in a professor's theology, are assumed and passed over with hardly an explicit mention, whilst, on the other hand, certain topics which to minds of the present day are of quite secondary import, receive disproportionately broad treatment. Thus, the Trinity and the Incarnation are mysteries but mentioned, whilst *glossolia*, the *parousia*, and the manner of the resurrection of the dead occupy whole chapters. Most of all perhaps the Apostle is engaged in giving practical directions and exhortations to virtuous living. Thus, the Pauline Epistles are not primarily learned treatises—though, when occasion demanded, the Apostle could and would develop a doctrine clearly and forcibly from the abundance of his inspired knowledge—but rather practical instructions, explanations, and exhortations on divers religious matters which happened to be of interest or importance to his addressees.

THE SUBJECTIVE ELEMENT IN ST. PAUL

Hence also, the Pauline writings differ *toto cælo* from the Gospels and even Acts. The latter are written in such a cool, objective, historical tone that one becomes aware of the writer behind them only upon reflection. In the Pauline Epistles, on the other hand, the author himself is almost everywhere powerfully present. Paul and his passions permeate every page. He speaks continually in the first person; he emphasizes his authority; he greets his personal friends; he recounts his own experiences and feelings; he prays, he lauds, he pleads, he scolds, he harangues—every passion of his soul vibrates through his lines towards God and his fellowman. So unrestrainedly did he express himself that the saying seems to have been current amongst the Corinthians that “his letters indeed are mighty and moving, but his personal appearance is weak and his spoken word makes little impression” (II Cor., x. 10.)

And yet St. Paul was not a writer or literary man. In fact, rarely did he actually write a letter himself, usually employing the intermediation of a secretary, such as Tertius (Rom., xvi. 22). This habit may partly be a reason for the Epistles' tumbling, irregular style, the latter being a reflection of Paul's hasty, oratorical manner of dictation. But often the Apostle adds a personal line in his own handwriting at the close (I Cor., xvi. 21; Gal. vi. 11, Col., iv. 18). Thus, he notes (II Thess., iii. 17): “This greeting is from my own

hand, Paul's; that is an identification in every letter; this is my handwriting: 'The grace of Our Lord Jesus Christ be with you all! Amen.' "

That so many different topics are frequently treated of in the same Epistle, is no indication against its unity. These letters were generally transmitted by the hand of some trusted Christian who was travelling to the congregation addressed. Hence, advantage had to be taken of the favorable occasion and various topics of need or interest had to be included in a single Epistle. Fellow-Christians also would avail themselves of the chance to greet distant friends—witness the lists of salutations in I Cor., xvi. 19-20; Rom., xvi. 1-24; Col., iv. 10-15, etc.

LANGUAGE AND STYLE OF ST. PAUL

The vocabulary of St. Paul is simply that of the *koiné* Greek of his contemporaries, permeated throughout with the phraseology of the Septuagint version of the Old Testament. The classical usage of the rhetorical schools is seldom sought after. That St. Paul, an observant strict Pharisee, ever made a study of any Greek writer, is highly improbable. The three citations from Greek poets² are no proof to the contrary. For, the quotations given are practically proverbial sayings that might easily be heard from the mouths of many. The numerous hebraisms which earlier scripturists or rather classicists so critically sought and found in the Pauline writings, have, since Deissmann's investigations, turned out to be but unclassical expressions for the most part, for which parallels are to be found in the papyri and other examples of the *koiné* or unliterary Greek.

But, whilst St. Paul's vocabulary differs little from that of his contemporaries, his style is all his own. It is the Apostle's creation. Language bends, writhes and breaks down under the weight of his thoughts. The sand barriers of rhetoric and even of grammar are of no avail to stem the rushing white-hot torrents of passionate

² The first of these: "For we also are His offspring" (Acts, xvii. 28) is from the *Phenomena* (II, 429) of Aratus, a Cilician poet—perhaps of Tarsus itself, and hence a countryman of Paul's. The second: "Bad company spoils good manners" (I Cor., xv. 33) is apparently from Menander's *Thais*, but indeed a proverbial saying which is common property. The third: "Cretans are ever liars, worthless beasts, lazy bellies!" (Tit., i. 12), would seem to have been a common saying when Cretans were the topic. It is found in the *Oracles* of Epimenides and in the *Hymn to Jupiter* by Callimachus.

pleadings, praying, denunciation, and argumentation which seethe irresistibly from the incandescent furnace of Paul's mind and heart. Once a sentence is started, it rolls on, gathering words, phrases, clauses to its original nucleus, piling up ellipses, interjections, and digressions until it has become a veritable labyrinth of ideas, to follow whose intricate windings both memory and attention must cling tenaciously to the guiding yarn of the main theme previously announced. For, St. Paul always retains his mastery over the thoughts so recklessly poured forth. He will bear in mind and revert to the chief, original idea even after he has interposed half a dozen subordinate thoughts which suggested themselves to him and were swept up into the vortex of his rushing mind. The difficulty with St. Paul's style is that men are human and not angels; that, unfortunately, for earthly intellects thoughts must succeed each other in time and be set down on paper in single file, instead of being projected directly from mind to mind in whole broad-fronted phalanxes.

A random example of typical Pauline style may be taken from Eph., iii. 1-12, where the main idea is that Paul is indeed the Apostle of the Gentiles:

"For this reason am I, Paul, a prisoner for Christ's sake (set up) for you Gentiles. Indeed, you have heard of the Divine disposition through which the office of grace towards you was committed to me. For, in a revelation was the mystery made known to me (*which I have just briefly described, so that you my readers may understand how I come to have this insight into the mystery of Christ—which in earlier ages was not so clearly known to men as it is now through the Spirit to His holy Apostles and prophets*) that the Gentiles through the receiving of the Gospel are to be co-heirs, incorporated with and sharing in the benefits promised in Christ Jesus—whose minister I have become through God's gracious favor granted me in a manner according with His power. Yes, to me, the least one of all those sanctified, was given this grace: to announce to the Gentiles the inexhaustible riches of Christ and to enlighten all men as to how fellowship may be acquired in this mystery (which from eternity was hidden in God who created all things—in order that now through the Church the manifold wisdom of God may be made known to the princes and powers in all quarters under heaven)

founded upon a decree from eternity, now brought to realization in Christ Jesus our Lord."

A reader must accustom himself to this strange language, to this marvellous intertwining of thoughts into most intricate patterns of dialectics. Frequently St. Paul runs a word through the whole gamut of its acceptations, so as to flash forth every facet of his idea. The reader must endeavor to be as broad-visioned and versatile as St. Paul in order to span with him his ellipses and follow the continual onward flow of the full stream of his reasoning without being delayed over-long in the side eddies of his digressions.³

St. Paul's writings exemplify the very early reaction of the human mind upon the body of supernatural truth revealed to men by Christ. Their vigor and very exuberance testify to the stimulus which Christianity gave to thought and action, to theological speculation and application. The Pauline writings are a handbook, not only for theologians, but for all those who are called to follow in the missionary and pastoral footsteps of the great Apostle of the Gentiles, that they may be indeed imitators of him (I Cor., xi. 1) as he is of Christ.

³ Franz Griesse's "Paulus Briefe," recently reissued, is a tiny volume in which a fresh idiomatic translation of the Pauline writings is printed in such manner that the eye at a glance can follow the main theme, emphasized words and sentences being made to stand out in the body of the page, and the footnote-like digressions being set in smaller type. With brief introductions and analyses, the booklet is, to say the least, handy for an easy reading of St. Paul.

AS WE ARE

By ABBÉ MICHEL

III. Father John Takes Up the Census

Monday morning after breakfast Father John sallied forth to work on the census; next day it was just the same. He came home and passed in his notebook to the pastor, who apparently never went out. He read out the reports each night, and Father Zaring tapped them out on his typewriter. Wednesday night he went to the movies. On his return, as he was passing the pastor's door, the latter heard him and called out:

"Oh, Doc, is that you?"

"It's me all right, Père," the young priest answered.

"Come on in," the pastor called.

Father John obeyed and opened the door. He took off his coat and sat down. The pastor sat by his typewriter.

"Is *Hennessey* spelled with two n's or one?" he said, turning half way round, as he strained at the notebook.

"Two, I believe," the curate replied and lit a cigarette.

"Oh, well," Father Zaring went on, "we'll let them go until tomorrow night anyway . . . The Duplex envelopes came in today, and we might as well get them lined up. We can serve the new names later on. I ordered fifteen hundred sets, but, as far as I can see, we have only four hundred names on the list as yet."

"Four hundred is good," the curate replied. "A dollar a week means sixteen hundred a month. Not bad for a place like this."

"Well, Doc," the pastor said, "I think we can find a thousand good for a dollar a week, and at least two hundred for halves—that's forty-four hundred a month. If the envelopes talk, why should we waste words? Our worry right now is the Annual Fair. It simply must go bigger than ever. Let's get together and put it across."

Abruptly the pastor stopped and looked questioningly at his curate. Father John blew smoke in the air. As he had nothing to say, Father Zaring put the cover on the typewriter and walked over to his swivel chair.

"Well, it's this way," he said, sitting down. "This Fair simply

must take place before Lent, and that's only a few weeks away. We must line up the societies and emergency men, if we are going into action at all. We must put on a little sham battle stuff—a few card parties, a smoker or two, a checker contest, with the women throwing a surprise—a Holy Name Breakfast put on by the women and a supper put on by the men. Then we'll know who works and who's who for the big show. Do you get my method, Doc?"

"I sure do," Father John replied. "That's good stuff, Père; you have it down cold." The curate was getting tired but the pastor was enthusiastic.

"You see, Doc," he continued, "I want to put on the biggest show that was ever staged here, and I am going to do it. But it cannot be done without the preliminaries. We are not going to sign on the dotted line without knowing who gets the percentage. Let's put on an elimination bout next Wednesday night. How is this for a drawing card?"

Grand Pinochle and Bridge Contest

Wednesday Night, 7:30 o'clock

St. Anselm's School Auditorium

BEAUTIFUL PRIZES

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TICKETS - - - - - FIFTY CENTS

Ladies Free—Come One, Come All

Father John was too weary and too depressed to express his disapproval of plans and methods that were strangely like his own, but coming now from another source with sickening vitality and alarming force.

"It sounds all right, Père," the young priest agreed in a lifeless tone. "It ought to go big."

Sensing the indifference of his curate, the pastor put the pencil in its rack and the scratch pad in its drawer. Father John stooped over and rubbed Alexander's back. The cat stood up and humped.

"How about a little fruit and nuts before hitting the hay?" the pastor said, getting up from the chair.

"No, thanks, Père," the curate replied, standing up. "Guess I'll turn in for the night."

The two priests went out of the room. Alexander followed the

pastor down to the kitchen for his regular saucer of milk. Father John went upstairs thinking. In his room he opened the windows from the top and pulled down the blinds. Then he sat down on the chair, took off his shoes, and looked at the *Ordo* for Thursday morning. He set the alarm for five o'clock, so that he could get Matins and Lauds in before Mass. He had a bit of a headache and was too weak to anticipate. He took one aspirin tablet and went to bed.

"They made a nice job of the bathroom," he thought, as he lay in the dark. "It ought to have a regular built-in medicine cabinet, high enough for mineral oils and Lavaco. The ready ones are all too small."

Alexander galloped by in the hall, glad of a chance to explore. Father John heard the pastor calling him in an undertone: "Ho, Alexander, come here, I say." The cat ran down the stairs on the wood to sharpen his claws. Father John turned over on his right side and said some prayers. The clock downstairs struck the half hour. He did not know whether it was half-past ten or eleven. He lit a match and looked at Big Ben. It was half-past eleven. This started him thinking again.

"I ought to cover fifty families tomorrow . . . Running back to lunch cuts me two hours . . . Believe I'll take lunch in a restaurant tomorrow. There's only two more days in the week . . . That's right too, I'm down near the river now—nothing but kosher down there . . . Yes, sir, I'd tally forty families tomorrow only for the lunch business . . ." The young priest pulled on the light over the bed. "This is handy all right." He lit a cigarette. He was wide awake again. There was a radio going full blast across the street. "This is Station WRC . . . We are now signing off for the night . . ." Silence! The slickety slick of the taxis with the chains on them. The distant siren of an ocean liner. "The *Majestic* maybe, sailing at midnight. All lit up like a cathedral. Bet they don't know what the sky looks like between New York and Paris. Must be pretty rough . . . A shipwreck is a terrible thing . . . The sea, the sea, the sea . . . It's so nice and soft and warm down at Coney in the summer time. It's cold now and dark and hissing like a bucketful of snakes . . . Wonder if it's hard to pray when you are drowning . . ." The young priest crushed his cigarette in the tray

and pulled off the light. "Guess I'll have time to make an Act of Contrition anyway . . ." He made one, thinking of the sea and the froth in his hair. Then he turned over on his side and went off to sleep.

He woke up fresh the next morning, determined still to make at least a forty family record for the day. He said Matins and Lauds before Mass, and finished Little Hours after it. But just as he finished his breakfast about half-past seven, the telephone rang—a sick call from East 51st Street. It would be out of the question to ask the pastor to take it at that hour of the day, so he made ready as quickly as he could and got on his way. Father Zaring was out in the church saying his Office. He consoled himself thinking: "It's down by the river anyway. That helps some. I'll continue right on from the call."

It was freezing outside but clear and crisp. So he stepped along lively. People were rushing to work with cloaks and muffs pulled in about them and dropping their heads down to cover their ears. Young women with very thin stockings dogtrotted by in heavy galoshes, looking chilled in the frost, but happy, with blue faces and scarlet pothooks on their mouths . . . "Oh, Sacred Heart of Jesus, I implore that I may love Thee daily more and more."

It was nearly half-past eight when he reached the house. The place was farther off than he thought. He found an old lady down with a stroke. A good old soul, she was. Her heart was weak and she was turned sixty. So he gave her everything except the Last Blessing. Her daughter was her only support. She was a school teacher, and she was trying frantically to get a nurse for her mother, because it was nearly nine o'clock and she could not miss school. Father John got busy. He knew a nurse. He got in touch with her all right . . . She'd come over as soon as she could. "All right," Father John said, "you go ahead to school. I'll wait here until she comes."

"Two hours shot," he was saying to himself as he came out of the house. "Oh well, guess I'll hit that big tenement at 50th and First."

By noon he had the records of six families. One woman told him that there were at least three more Catholic families in the place, besides one old man who lived by himself in the basement in one room and a bit of a kitchen back of the janitor's. The young

curate went home to lunch and came back. It was nearly two o'clock when he struck the old man in the basement. He knocked at the door pretty hard, and it looked as if there was nobody at home. Father John was just thinking of going away, when the door opened a bit and two black little eyes in a little old face looked out from the dark. The old man saw the priest and opened wide the door.

"Come on in, Father, come on in. But, Father, I beg your pardon," the old man said, keeping well behind the door. "Paddy Ryan is my name, Father," he said. "I've been working for Uncle Sam for forty-three years. Sure, Father, I haven't a tack on me—I was just getting up . . . Just a minute now, Father—take that chair . . . Wait till I put my trousers on."

The old man disappeared behind a calico screen, tacked up with twine in the corner. Father John saw him slip in behind it like Scrooge. He had hardly a pick on his bones covered up in a thick underwear suit, his socks keeping them up from the ground.

"Just a minute now, Father, I'll be wit' you," he called from behind the screen. His voice was a worn-out treble with a little whistle in it. "Too bad about poor Father O'Brien, wasn't it," he kept on, coming out with his trousers on and old slippers, his galluses hanging down. He pulled a rickety old chair over near the priest to have a good look at him. Father John noticed the kindly lines in the old man's face and his friendly mouth now fallen in, and his eyes sparkling like two little votive lights to dear and distant memories.

"Blessed God, Father," the old man said in his broken treble, with a distant gleam in his gaze, "sure, Father O'Brien isn't dead at all. As sure's you're livin', I saw him this mornin' sittin' in that very chair. He was smilin' at me and said 'Paddy, I'm not dead at all.' . . . Blessed God, Father, I rubbed me eyes and hopped out of the bed. With that Father O'Brien stood up and went out of the door. The same hat on him and everything but a queer light about him. Then he looked back at me smilin' like and said 'I'll be seeing you, Paddy,' and slammed the door just like he always did. Blessed God, Father, but I was petrified . . . I wanted to get the Holy Wather and shake it on him and break the spell saying 'In the Name of the Father and of the Son and of the Holy Ghost—holy father, is there anything troublin' you?' But, Blessed God, he was gone like

the crack of a whip . . . I stuck my head out of the door after him but not a sign of him. Blessed God, Father, I'm glad you came in. Say a Holy Mass for the repose of his soul tomorrow. Here, Father. Blessed God, maybe he's in with the sufferin' souls for neglectin' a Mass or somethin' or maybe doin' penance for our sins."

"Oh, Paddy," Father John laughed, "have you got any left? You certainly must have been hitting it up last night."

"Blessed God, Father, I haven't touched a dhrop in twenty-three years. Father O'Brien himself gave me the pledge; and do you think I'd break it now, now that he's gone—an old man like me? Father, I've worked for Uncle Sam for forty-three years, around twenty years at the post office draggin' mail bags. That's the time Mary died, an' I went on a three months' spree. Father O'Brien had just come to St. Anselm's. He caught me comin' out of Morrissey's Saloon over on 8th Avenue plastered—God forgive me, Father—whatever he was doin' over there. He took me along with him and gave me a night's lodgin' in the hall and the pledge. Next day he got me a job as night watchman at the library. Blessed God, Father, poor Father O'Brien . . . And there's been nothing since but me God, and Ireland, and Father O'Brien. I do me share of swearin', Father, but I think God will forgive me for it. There's not a mornin' that I meet that big cop down at the Park but he says: 'How's Lloyd George, Paddy?' Now, Father, you know—but Father O'Brien wasn't much better himself, God be merciful to him, sendin' me pictures of that little—beg your pardon, Father. I'm seventy-two years old, but I'm ready to go if the priest is there . . . Don't forget the Mass for him in the mornin'."

Father John was wondering and a little puzzled. "Oh, how about a little contribution to Father O'Brien's Memorial Fund?" he said.

"Blessed God, Father," replied the old man. "I've given you the last five in the house. I'll have to walk down tonight. 'Deed I'll walk it for two months for that matter and go on bread and water. I'm honored that you asked me. I'll bring me week's wages Sunday mornin' . . . Blessed God, I wonder if he'll ever come back to us again. It could be, Father . . . Blessed God, I'll never forget the mass meetin' down at the Garden, when he dressed me up in a black suit, and took me to the speakers' stand with himself and Father Tim and all the society. Passin' me off as a Christian

Brother—Brother Azaryus, if you please—and the cops lookin' up at me, and Cardinal Hayes himself there lookin' as grand as St. Patrick, and Cardinal Mannix all the way from Austrayla. Blessed God! . . . I stood up as big as life and shook hands with the Chief himself. Blessed God, Father, and me with a price on me head for writing a threatenin' letter to Queen Victoria."

Father John looked at his watch. It was half-past four. "I must be off, Paddy," he said standing up. "My goal for today was forty families. So far I have been only at nine and you."

The old man stood up too and shook the young priest's hand warmly. "Plenty of time, Father, plenty of time. Drop in again sometime. Father O'Brien used to rout me out at all hours. I'll always be glad to see you. Don't work too hard. I'll bring you eighteen dollars at the six o'clock Mass Sunday. That means I'll have to pass up the other collections, but I'll make up for it another time . . . They tell me the new pastor is a great financier and business man? Father O'Brien was a match for any of them that way, too. The place is filling up with Jews, Italians and Scandinavians. I don't know what will become of us at all. The new pastor may be able to manage for us, but I'll tell you—"

Father John interrupted: "By the way, how many Catholic families next door here?"

"About three, I think, but I wouldn't be sure what they are," the old man replied. "You don't know, Father, who your neighbor is with all the comin' and goin'. I don't know what good a census will do, Father. There's nobody satisfied with one place any more."

Father John interrupted again: "Well, Paddy, thanks very much for the donation. I can't stop people from moving. My job is to collect data on the ones I find, and maybe someone else will find a way to hold them."

Next door Father John found three families and nineteen souls as Paddy Ryan guessed, which gave him a total of twelve families for the day. He went home disappointed, but very happy to find the faith and the grace of poor Paddy Ryan.

(To be continued)

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

III. Walking with God

I. THE VALUE OF SILENCE

With striking unanimity the Rules of all religious Orders insist on the importance of keeping silence at certain times of the day and in certain parts of the house or monastery. This feature of conventual life is likewise extolled by all writers on the spiritual or interior life. The reason for so much insistence is not very far to seek. Experience proves beyond controversy that no serious matter can be considered, no weighty project carried into execution, amid the din of noisy and useless talk.

Not only the Saints, but even the so-called great men of the world, have ever loved and sought at least a certain measure of solitude and even loneliness. A German poet, who was no saint, but a man of much worldly wisdom, has written that

The Eagle flies alone, crows in flocks;
The fool seeks companionship, the wise man solitude.

It would be easy to fill a volume with what sages and Saints have said or written in praise of solitude. The best and the most thoughtful of men have loved it, and even those most immersed in the business of the world have invariably endeavored to create little islands of silence and peace in the surging sea of business affairs.

O ever-pleasing solitude,
Companion of the wise and good,
Thy shades, thy silence now be mine,
Thy charms my only theme.

(Wordsworth.)

But let us look at the Saints—that is, those men and women of every period, age and condition who have realized in their persons the ideal of holiness and perfection after which all men are bound to strive. Whatever may have been the setting of their earthly life, whatever they may have achieved or endured in the service of their Lord, there is one thing that is common to them all, namely, an instinctive and constant seeking, for as long periods as possible, of

silence and solitude. The most amazing example of this attraction is, of course, St. Paul the father of hermits. During the cruel persecution of Decius (A.D. 249-250) Paul, then a young man, made use of the freedom left by our Lord to His disciples either to meet persecution or to flee from it. Inspired, no doubt, from on high, Paul buried himself in an unknown wilderness, where he spent close on a century in complete isolation and separation from all intercourse with his fellow-man. A cave was his abode, a spring of fresh water that bubbled up from the soil was his beverage, his food was half a loaf of bread which a raven brought him day by day, and the leaves of a palm tree that grew in the secret valley enabled him to make a rude dress for his poor body. There he lived, all alone, with no relaxation of any kind, no books to read, no one from whom to seek either advice or consolation. In all probability he was even without the comfort of work—unlike a certain maiden of Alexandria of whom we are told that she spent the greater part of her life in a tomb. When asked how she could stand such loneliness, she replied: "I occupy myself with my prayers and with the work of my hands, and I have no idle moments" (cfr. "Paradise of the Fathers," transl. by William Budge, London, vol. I., p. 96).

Now, it would be the height of folly to explain the conduct of these holy personages by saying that they were misanthropes, or haters of men. They did not hate or despise men, with the cynical contempt of him who boasts of his haughty aloofness from the madding crowd:

Odi profanum vulgus et arceo.

(Horace, *Odes*, Book III, 1).

If the Saints withdrew from the company of men, it was because they loved God even more than they loved men, or because they knew that they could help men more by apparently neglecting them, since there is a true apostolic value in the life of retirement and prayer. The great solitaries were raised by God and set up before all men, not as patterns for indiscriminate imitation, but to serve as an illustration of a truth of extraordinary importance in the spiritual life of all men, namely, the need of interior silence and recollection if we would achieve anything solidly and lastingly good.

This is not to say that solitude and silence are good of themselves, or that there is a magical power of sanctification in either. The bib-

lical axiom that it is not good for man to be alone, is of even wider application than that in connection with which it was first uttered. Man is by nature gregarious, and needs the help and comfort which is found in the companionship of others: "It is better that two should be together than one: for they have the advantage of their society. If one fall, he shall be supported by the other. Woe to him that is alone, for, when he falleth, he hath none to lift him up" (Eccles., iv. 9, 10).

We can but ill abide solitude. How long does not a day seem which we have to spend in the loneliness of a sick-room, or on a long railroad journey? Isolation is in fact the hardest punishment that our penal code inflicts. I have often been in a position to study the effects of this punishment upon prisoners who, for offenses committed whilst in gaol, were condemned to a number of days of solitary confinement. There they were, within the narrow space of their cell, with no work, no books, little food, with only one or two short breaks in the appalling monotony of their day. Such a life, if prolonged for any length of time, would of necessity lead to insanity. The human mind becomes unhinged when compelled to feed upon itself; as a matter of fact, this aspect of human nature enables us to form an idea of that outer darkness where rebel spirits suffer, though without expiating—where, as Carlyle has it, they must for ever feed upon themselves, "for lack of something else to hack and hew." Hence it is quite plain that silence and retirement are only good for us and greatly to be desired if our solitude is only an apparent isolation, whereas it is in reality filled with a Presence which, for being unseen, is infinitely more real than anything that comes within range of the five senses.

II. GOD IS FOUND ONLY IF WE ARE RECOLLECTED

We may seem to have wandered far from the point, and to forget that these pages are intended for priests who, whatever attraction the solitary life may have for them, are for the most part bound to spend their days amid an endless succession of worrying cares and absorbing toil, in the din and dust of noisy cities. Without doubt, a priest who is well-nigh overwhelmed with work may well long for the stillness of some quiet retreat. In the heat of the day he may be excused if, reflectively and wistfully, he repeats the pious but

idle wish which he read in his Virgil, in the happy but far-off days when he sat on the benches of the poetry class.

*O ubi campi
Sperchiusque et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in montibus Hæmi
Sistat, et ingenti ramorum protegat umbra!
(Georgics, II, 486 sqq.)*

It has ever been so in this world. When we are in the city, we long for the country; the countryman dreams idle dreams of the delights of the town. The city priest thinks with envy of the abundant leisure of the country parish-priest, whilst many a lonely priest in an out-of-the-way village finds time hanging heavy on his hands, and might perhaps be all the happier were there wider opportunities for his energies. However, in these days the priest with abundant leisure must be indeed *rara avis in terris*—as a matter of fact, most of us, even Religious in their monasteries, find that the hours glide by like shadows on a wall. Our difficulty is, not how to fill the day, but how to find an occasional respite from the daily grind. For this is the point that we have meant to lead up to all the time: whatever our work may be, however crushing our burden may be, we shall not be able to give of our best—certainly not in a sustained fashion—unless we give ourselves a reasonable measure of time for silence and solitude, when we can be alone with God and our own thoughts.

Herein is the supreme value of silence and recollection—that in it we find God and hear His voice. The Saints did not cherish silence and retirement for their own sake: these things are not really according to the inclination of human nature, for the axiom that *simile simili gaudet* applies to every living thing. The Saints sought to be often alone solely for the purpose of a more easy and intense intercourse with God. Hence, with St. Ambrose, they and all that walk in their footsteps may rightly say: *Nunquam minus solus quam cum solus*—I am never less lonely than when I seem to be alone. In such loneliness they experienced those delights and received that supernatural light and strength which made them what they are.

*O solitudo mentibus
Orantium gratissima!
O vera cordis suavitas,
Ignota vulgi sensibus.*

Now, unless we so map out our time as to allow for at least a modicum of quiet and peace for ourselves, we shall never get a taste of the fruits of solitude. Worse still, our soul will of necessity get atrophied and anemic, if it is never permitted to breathe the purer atmosphere of the spiritual heights. A priest is above all else a man of God—*homo Dei*, according to St. Paul's beautiful phrase. He is a go-between, placed midway between heaven and earth, between God and man. Being a man himself, he is well acquainted with the wants and miseries of men: to that end all he need do is to look into his own heart. So he is well able to plead with God on behalf of man. But he is also God's agent—God's representative, so to speak; it is his mission and unique privilege to make God known to men and to distribute to them the gifts of the Most High. The Catholic priesthood certainly keeps alive in the world the knowledge and love of God, for even as Christ made God known to the world, so, though in a very subordinate manner, do we declare Him to men. But we can only do this effectively if we are ourselves intimate with God. The Son of God who is in the bosom of the Father, and who has contemplated the Father from eternity, was well entitled to say that His teaching was based on personal knowledge and observation: "Amen, Amen, I say to thee, that We speak what We know, and We testify that We have seen" (John, iii. 11). How can we speak with the authority that only knowledge and experience can bestow, if we do not give ourselves time to observe and study the Father during silent hours of prayer? Our teaching will always ring hollow, unless we speak with the conviction and sincerity that are begotten of long and loving contemplation? "Contemplata aliis tradere" is the truest definition of the preacher's office. Now, all this is the fruit of the quiet hours spent in study and prayer. "The Lord is not in the wind . . . the Lord is not in the earthquake . . . the Lord is not in the fire. And after the fire the whistling of a gentle air. And when Elias heard it, he covered his face with his mantle, and coming forth stood in the entering in of the cave. And behold a voice unto him, . . ." (III Kings, xix, 11-13).

When the Apostles came back from their first mission, they related to our Lord, with childlike glee and obvious satisfaction, all that they had accomplished. As we read the Gospel story, we can

see the eager glance into the Master's face, soliciting a smile and a word of approval, possibly a second and immediate apostolic expedition. But our Lord merely said: "Come apart into a desert place and rest a little" (Mark, vi. 31).

However pure our motives may be, though our work be all for God, not only remotely so but directly, it nevertheless remains true that the very strenuousness of the daily routine is apt to drag us down, to dry up the fountains of the heart from which there should flow an unfailing stream of holy thoughts and loving aspirations. Such is human weakness that the very things we do in God's service tend to take our mind away from Him. The process of estrangement may be so gradual that we may not be aware of its advance, and yet all the time a kind of creeping paralysis will gradually steal over us and a hardening of the arteries of the soul, the consequences of which must be infinitely more harmful than their physical counterparts in the body.

Hence, it is imperative that we should give ourselves time for communion with God, in silence and solitude. Mind, heart and body require periods of rest. The daily tension must be relaxed. Where there is much movement and activity, there is likewise noise and dust. You may get used to the din, but the strain on the nerves remains, even though they may become blunted as time goes on. The dust may not choke, but it affects the respiration and blurs our vision.

Why is our work so often fruitless? Why are we ourselves unhappy and dissatisfied? Is not the cause of this spiritual *malaise* to be sought in the absence of periods of retirement, in which we could give ourselves up to prayer and intense union with God? It is not now a question of neglecting our work or of deserting the post on which duty has placed us. We are not meant to be solitaries in the material sense, but unless we walk with God, our talk of Him to others will sound hollow and will bear but little fruit.

How beautifully Holy Writ sums up the life of one of those great Patriarchs of that mysterious period of human history which preceded the great flood! "Enoch walked with God and was seen no more, because God took him" (Gen., v. 22). In those far-off days the earth was still lonely and noiseless. Enoch was what we would

call a mystic, an interior man—one whose best was given to God—He and God were intimates and walked together.

The more the priest finds time—or rather, *makes time*—thus to walk with God, by recollection, love and service, the more will he become transformed into the likeness of his divine Friend, and, as Moses' countenance shone from his forty days' and forty nights' intercourse with God, so will the priest too become to all those that come in touch with him a light that guides on the way of sanctity and an inspiration that gives strength to walk that difficult road.*

* The next article of this series will deal with "The Presence of God."

LAW OF THE CODE

By STANISLAUS WOYWOOD, O.F.M., LL.B.

The Conferring of Benefices

The Roman Pontiff has the right to confer benefices in the universal Church and reserve to himself the appointment of benefices (Canon 1431).

The right of the Head of the Church to exercise jurisdiction in all ecclesiastical affairs in any place in the world cannot be called in question by those who admit his supreme governing authority over the Church and all its affairs. The principle of Catholic doctrine is well established in the Church that the Roman Pontiff is absolute ruler of the Church, and is answerable only to Christ, whose representative he is in his position as head of the Church. People who do not accept this principle of Catholic doctrine blame the Pope and the whole Catholic Church for believing that such an absolute power is in the hands of an individual man, and they in real (or pretended) horror picture the frightful havoc that may be done by abuse of that power. However, it is quite clear from the words of Christ and from the earliest tradition in the Church that God did give that power to the Vicar of Christ, and what can all mankind together do about it? What right has anybody to object to the will of God? Or do some people doubt God's providence and His power to prevent evil if He will, and to control man's activities and to fit them into His government of the universe? The ridiculous assertion of some non-Catholic scholars (if they deserve that name) that the Pope of Rome may order and demand anything he wants Catholics to do or refrain from doing, deserves no refutation, for they know as well as Catholics do that the authority of the Head of the Church is necessarily limited to the duties which Christ enjoined on His Church and the purpose for which He established the same. When these limits were exceeded, there has been abuse of power in the ecclesiastical government, but has there not been, and is there not at present, plenty of abuse of the civil power even in countries where the people are by law the governing force, and the men elected to positions of power are supposed to be the representatives of the people?

As to the reservation of benefices in the United States, there are none reserved to the Holy See except those of archbishops, bishops, vicars-Apostolic, and other local Ordinaries. In countries where by act of the Apostolic See cathedral or collegiate chapters have been established, the appointment of the so-called *dignitates* is reserved to the Holy See (cfr. Canons 396, § 3, and 1435). Those benefices reserved by law to the Roman Pontiff are enumerated in Canon 1435.

After the Code has in general terms stated that the Supreme Pontiff has the right to confer benefices anywhere in the Church and to reserve appointment to benefices to himself, it continues to enumerate the authorities inferior to the Pope who are by law authorized to confer certain benefices.

The appointment to benefices vacant in the titular church of a Cardinal (the *diaconia* denotes the titular church of a Cardinal Deacon), and to those vacant in the territory of a local Ordinary, is by presumption of law within the right of the Cardinal and the Ordinary respectively. The vicar-general cannot without a special mandate from his Ordinary confer benefices. The vicar-capitular (the diocesan administrator in dioceses which have no cathedral chapters) can confer parishes only under the restrictions of Canon 455, § 2, n. 3; he cannot confer other perpetual benefices of free appointment during the vacancy of the diocese. If the Ordinary has not made the appointment to a benefice within half a year after he had certain knowledge of its vacancy, the appointment devolves upon the Apostolic See with the exception of parishes concerning which Canon 458 permits the Ordinary for reason of exceptional circumstances to delay the appointment of a pastor beyond six months, provided he takes proper care of the parish through an administrator (Canon 1432). The Committee for the Authentic Interpretation of the Code declared that the conferring of a benefice does not devolve upon the Holy See, if the local Ordinary delays over six months because of absolute shortage of priests qualified for the benefice (November 24, 1920; *Acta Ap. Sedis*, XII, 577). Canon 459, § 3, n. 3, prescribes that the local Ordinary shall subject the priest whom he wishes to appoint to the pastorship of a vacant parish to an examination before himself and the synodal examiners. Now, if none of those priests whom the Ordinary judges qualified for the parish want to undergo the examination, what shall the Ordi-

nary do to fill the vacant parish? The Papal Committee answered that the Ordinary shall refer the matter to the Sacred Congregation of the Council (November 24, 1920).

Coadjutors to benefices, either with or without the right to future succession, can be appointed by nobody else than the Apostolic See, with the exception of the cases specified in Canons 475 and 476 (Canon 1433). Canon 475 prescribes that the local Ordinary appoint a priest as coadjutor to a pastor who for reason of old age, mental deficiency, blindness, or any other permanent cause is not capable of properly attending to the duties of the pastorship. Canon 476 demands that the local Ordinary appoint one or more assistant priests to a pastor who, because of the great number of parishioners or for other reasons, cannot alone take proper care of the parish.

CONCERNING BENEFICES RESERVED TO THE APOSTOLIC SEE

Benefices which are reserved to the Apostolic See cannot validly be conferred by inferior authorities (Canon 1434).

Besides all consistorial benefices and all dignities in cathedral and collegiate chapters (cfr. Canon 396, § 1), the following benefices alone are reserved to the Holy See (even during its vacancy):

(1) all benefices (including those to which the care of souls is attached) which have become vacant through the death, promotion, resignation or transfer of Cardinals, Legates of the Roman Pontiff, major officials of the Sacred Congregations, Tribunals and Offices of the Roman Curia, and members of the Papal Household, even honorary ones, at the time of the vacancy of their benefice;

(2) benefices outside the Roman Curia which become vacant through the death of the possessor of the benefice in the City of Rome;

(3) benefices which have been invalidly conferred because of simony committed in the appointment;

(4) finally, all benefices on which the Roman Pontiff has laid hands either in person or through a delegate in the following ways: if he has declared an election to a benefice invalid, or has forbidden the electors to proceed with the election, or has accepted the resignation of or has promoted the holder of a benefice, or transferred him or deprived him of his benefice, or has given a benefice to somebody as a *commendam* (i.e., another person or community has received the

privilege from the Holy See to receive the income of a benefice, other provision being made for the holder of the benefice).

So-called manual benefices and benefices subject to laical or mixed patronage are never reserved, unless the reservation is explicitly pronounced by the Holy See. With reference to the benefices established at the City of Rome, the special laws governing these benefices shall be observed (Canon 1435).

The major officials of the Sacred Congregations, Tribunals and Offices are specified in the Constitution "Sapienti consilio" of Pope Pius X (June 29, 1908). The members of the Papal Household are to be found in the *Annuario Pontificio* issued each year by the Vatican Press. The Domestic Prelates and Secret Chamberlains to His Holiness, of whom there are many in the United States, belong to the Papal Household. According to the law of Canon 1435, the parishes held by these Monsignori are reserved to the Supreme Pontiff, if they become vacant through death, promotion, resignation, etc. So far we have not heard whether the Holy See has urged its right concerning the appointments to these parishes. Manual benefices are those which are conferred revocably—*e.g.*, most parishes in the United States. The right of patronage over benefices and the various classes of the *patronatus ecclesiasticus*, *laicalis*, *mixtus*, are spoken of in Canon 1449.

Concerning the person to be appointed to a benefice, the Code states: An ecclesiastical benefice cannot validly be given to a cleric who is unwilling to or does not explicitly accept the appointment (Canon 1436). The former Canon Law had the same rule expressed in these words: "Invito beneficium non datur." An illustration of the necessity of consent in the Decretals (c. 17, lib. III, tit. 4 in *Sexto*) is of practical application also in the present legislation: "If your bishop conferred upon you a benefice while you were absent, and you have not acquired any right over the benefice in such a way that it can be called yours before you have accepted the appointment, nevertheless that same bishop, or anyone else, cannot give that benefice to another appointee unless you refuse to consent to your appointment. If the bishop does give it to another, his appointment is invalid, because the benefice is not of free appointment (because of the offer of the same made to the first and not yet refused). If, however, the bishop notified you of your appointment to the bene-

fice, and gave you a sufficient specified length of time within which you must express your consent, he may after that lapse of time, unless you accepted before its expiration, freely confer the benefice on whomsoever he chooses. However, before the bishop has actually conferred the benefice upon another, you can give your consent though the specified term of time has lapsed, and then he cannot ordain otherwise concerning that benefice."

It is certain that the bishop cannot supply the consent of the cleric whom he appoints to a benefice, but it is likewise certain from Canon 128 that the priest is obliged to accept the position or work appointed by the bishop if the need of the Church requires it; and the bishop is the judge (*iudicio proprii Ordinarii*) whether there is need of this particular priest's work in that particular position.

Nobody can confer a benefice on himself (Canon 1437). The former Canon Law insisted, as the Code does, on the rule that nobody who has authority to confer certain benefices can take one of these himself. In the Decretals of Pope Gregory IX, we read that Pope Alexander III wrote to a certain bishop that it had come to the ears of the Holy See that certain archdeacons of his diocese had put themselves in possession of certain churches in their archdeaconry by their own authority. The Pope demands that the bishop force them with ecclesiastical censures to give up these churches, put able men into them, and punish the aforesaid archdeacons for such presumption with condign penalties (c. 2, *De excessibus praelatorum*, lib. V, tit. 31). When it is said at times here in the United States that the bishop is pastor of the cathedral parish, one should remember this Canon 1437, according to which the bishop cannot put himself into the position of pastor. He holds one benefice, that of the episcopal see, and that is conferred upon him by the Supreme Pontiff; he cannot give himself another benefice.

SUBJECTIVE AND OBJECTIVE PERPETUITY OF BENEFICES

All secular benefices must be conferred for the life-time of the beneficiary, unless the contrary is demanded either by the charter of foundation of a benefice, or immemorial custom, or special indult (Canon 1438).

Though the subjective perpetuity is not essential to the notion of a benefice, the general rule of the Church requires that a benefice

be conferred on the beneficiary for life. The law of the Decretals was the same as the present legislation. It is understood that the cleric who has obtained a benefice for life may, under certain conditions, renounce one benefice and obtain another, or retire, or be deprived of it by canonical process for reasons specified in Canon Law. Canon 1438 admits three reasons why a benefice may be conferred revocably: the charter of the foundation, immemorial custom, a special indult of the Holy See. As to the first, when a founder of a benefice draws up certain stipulations or conditions, he may demand conditions contrary to the common law (*e.g.*, the revocability of the beneficiary), if the local Ordinary accepts the conditions (cfr. Canon 1417); this is the so-called charter of the benefice (*lex foundationis*). As to the second reason (immemorial custom), Canon Law has from ancient times permitted reasonable customs, even contrary to the precepts of law, to obtain the force of law. Canon 5 permits the Ordinaries to tolerate centenary and immemorial customs contrary to the precepts of the Code of Canon Law, and concerning future customs of this kind provision is made in Canons 25-30 in the spirit of the former Canon Law. Concerning the third reason (a special indult of the Holy See), until the promulgation of the Code we had in the United States the special regulations of the Third Plenary Council of Baltimore approved by the Holy See concerning the parishes which were to have an irremovable rector and those which were to have a removable rector. Since the appearance of the Code of Canon law, these regulations of the Council of Baltimore have become superfluous, for Canon 454 of the Code states that the new parishes should as a general rule have irremovable pastors, but the bishop is permitted with the advice of the cathedral chapter (in the United States with the advice of the diocesan consultors) to erect removable parishes, if in the bishop's judgment special circumstances make the establishment of removable parishes preferable. This applies to parochial benefices only, and, if the bishop wishes to establish other ecclesiastical benefices, the beneficiary must be appointed for life, unless an indult of the Holy See, or the charter of the foundation, or immemorial custom (which latter would be out of question in the United States) permit him to establish benefices with removable beneficiaries.

INCOMPATIBILITY OF BENEFICES

No cleric is capable of accepting and retaining in title or perpetual *commenda* several incompatible benefices; the incompatibility is to be understood as defined by Canon 156 (Canon 1439, §1).

The Council of Trent (Sess. XXIV, *De Reformatione*, cap. 17) had forbidden the bestowal of more than one benefice on a cleric, and only when the one benefice did not have a revenue sufficient for respectable maintenance of the cleric, was the bishop permitted to give him another so-called simple benefice, provided it was of a nature that he could personally attend to the duties of both. The Code follows the former law, and makes the conferring of two incompatible benefices on one cleric null and void. Incompatible are, according to Canon 156, two offices (there is always an office or duty attached to a benefice) the duties of which cannot at the same time be fulfilled by the same person; and furthermore "incompatible are not only two benefices the duties of which cannot in their entirety be attended to personally by the same cleric at the same time, but also any two benefices (though the beneficiary could personally attend to the duties of both) either of which suffices for decent maintenance of the beneficiary" (Canon 1439, § 2).

The *commenda* of a benefice is to all practical purposes the same as the benefice, for, though the cleric who receives the *commenda* over a benefice does not get title to the benefice itself, still he has the administration and use of the income of the benefice. A perpetual *commenda* would be equivalent to a benefice, and therefore Canon Law forbids the simultaneous possession of a benefice and a perpetual *commenda*.

FORBIDDEN DIMINUTION OF BENEFICES

Ecclesiastical benefices must be conferred without diminution, saving the exceptions mentioned in Canon 1429, §§ 1 and 2 (Canon 1440).

Canon 1440 repeats almost verbatim the rubric of title 12, book 3, of the Decretals of Pope Gregory IX, which reads "Ut ecclesiastica beneficia sine diminutione conferantur." By the diminution of a benefice is meant either the taking away of something of value from the benefice or the addition to it of some burden or obligation not inherent in the benefice. The ecclesiastical authority that confers

the benefice may not on the occasion of conferring the benefice, nor as a condition under which he confers it, make demands on the beneficiary either for the superior's gain or for the benefit of any person or cause, except in so far as Canon 1429, §§ 1 and 2, permits. There we read that the local Ordinary may for a just cause, to be expressed in the document appointing the beneficiary, impose at the time of such appointment pensions to be paid during the life-time of the appointee to the benefice, provided enough of the income of the benefice is left to the holder of it to give him suitable maintenance. However, when there is question of appointment to parishes, the Ordinary cannot impose any other pensions than those in favor of the pastor or vicar of the same parish who is going out of office, and such pension may not exceed the third part of the income of the parish, which income is to be figured after all expenses and uncertain income has been deducted from the total income of the benefice.

Deducations from the fruits or income of a benefice, compensations and payments to be made by the cleric in favor of the one who confers the benefices, or to the patron of the benefice, or to others at the moment when the benefice is conferred on him, are condemned as simoniacal (Canon 1441).

The preceding Canon spoke about diminution of the benefice itself by imposing pensions and taxes on it; Canon 1441 speaks of directly taxing the cleric who is put in possession of a benefice, and taxing him in favor of the ecclesiastical superior who confers the benefice, or of the patron of the benefice or some other person who has something to do with the conferring of the benefice. It is evident that these persons should not make gain from the authority they possess. Pope Alexander VII (September 24, 1665) condemned the following proposition: "It is not contrary to justice not to confer ecclesiastical benefices gratis, because the one who confers it with payment of money does not demand the money for the conferring of the benefice, but rather because of the temporal benefit which he is bestowing on the one to whom he gives the benefice and to whom he was not obligated to give it" (Denzinger, "Enchiridion," ed. 1900, n. 993, p. 255).

Concerning parishes and the imposition of pensions and taxes, there are a few recent decisions. Two refer to pensions to be paid to pastors who retire from their parish, and these we shall see later

on; the third refers to the present subject matter. The Holy See was asked whether the bishop may, on the occasion of appointing a pastor to a parish, impose for once only a moderate tax in favor of the seminary, though the parish of which there is question is subject to the seminary assessment. The Committee for the Authentic Interpretation of the Code answered that the bishop shall in each instance have recourse to the competent Sacred Congregation (October 19, 1919; *Acta Ap. Sedis*, XI, 479).

SECULAR AND RELIGIOUS BENEFICES

Secular benefices are to be conferred exclusively on clerics of the secular clergy; religious benefices on members of that religious organization to which the benefice belongs (Canon 1442).

Canon 1411, n. 2, distinguishes between secular and religious benefices, and states that Canon Law supposes that all benefices erected outside the churches or houses of religious organizations are secular benefices. This is a so-called presumption of law, which may be disproved by advancing sufficient proof in a given case. Concerning the parochial benefices, there is the ancient law, confirmed by the Code, that a parish cannot become a religious benefice except by permission of the Holy See. Since a parish requires residence of the pastor within his parish and in the vicinity of the parish church, and since every religious is bound to live in a religious house or community, the Holy See does not permit the religious to have parishes unless there is a religious house connected with the parish. That is why Canon 1425 speaks of the Apostolic See uniting a parish to a **religious house**. In missionary countries and in places which require special provisions, the Holy See has often made particular arrangements concerning the work of the religious and their relations towards the ecclesiastical superiors of those places.

STANISLAUS WOYWOD, O.F.M., LL.B.

CATHOLIC SCHOOLS IN THE UNITED STATES

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

II

To understand properly the struggle that faced the population of this country at the beginning of our national existence, it is necessary to consider the general status of education at that period. In the pristine days of education in this country, there was a very close connection between church and school; indeed, the student of education of this period observes that this relation was an outstanding characteristic of education until many years after the opening of the nineteenth century. In this early period, churches everywhere, of all denominations, due to our adoption of the institutions and customs of the mother countries, gratuitously accepted the task of providing for the education of their children as one of their proper functions. There were no public schools in the modern sense of that term. Many religious schools received support from the funds of the State. "New York and New England," says Cubberley in his "History of Education," "specifically set aside lands to help both Church and school. After about 1800 these land endowments for religion ceased, but grants of state aid for religious schools continued for nearly a half-century longer. Then it became common for a town or city to build a school house from city taxation, and let it out rent-free to any responsible person who would conduct a tuition school in it, with a few free places for selected poor children. Still later, with the rise of the state schools, it became quite common to take over church and private schools and aid them on the same basis as the new state schools. In colonial times too, and for some decades into our national period, the warmest advocates of the establishment of schools were those who had in view the needs of the Church. Then gradually the emphasis shifted to the needs of the State, and a new class of advocates of public education now arose. This change is known as the secularization of American education."

In the evolution of the early religious schools into the modern public school, the Catholic population, few in number, remained true to their purpose. The advisability of erecting distinctively Catholic

schools was never called into question. In exceptional cases, where circumstances were specially favorable, support was secured for the local Catholic school out of the common school fund. Bishop Hughes of New York carried his fight for a share of the school funds to the New York Legislature. He was defeated, but effected the downfall of the Public School Society, a sectarian organization that had absorbed control of all money allotted by the State for religious education. The zeal and devotion of his people to the great cause was renewed and strengthened by his failure. It gave definite direction to their efforts. If the State would not help, they would build without its help. "In this day and age the school is more necessary than the church," was the maxim of Bishop Hughes. They continued to develop their own system of education without giving up the contention that, in justice, they had a right to compensation for the secular education and the education in citizenship which they gave in their schools. This summary of conditions presents a picture of the disadvantages facing the Catholic educator in the beginning of our national history. In the early days of this Republic, the existing schools were definitely religious in tone and purpose. But the increase of dissentient religious bodies made the state support of religious schools difficult. Religious differences and religious indifference brought about important changes which led to the establishment of a "non-sectarian" system of schools. The purpose and policy of the Church was not disturbed by this development. The Constitution guaranteed religious liberty. A Catholic system of schools could be established without let or hindrance on the part of the Government. Our forbears in the Faith were not slow to avail themselves of the opportunity. We have seen the beginnings of this school system in the colonial schools established where Catholics were untrammelled in the practice of their Faith.

Within a few years of the establishment of the American nation and the American Catholic Hierarchy, two institutions were founded that have since had an abiding influence upon the Catholic life of this nation—Georgetown in 1789 and St. Mary's Seminary, Baltimore, in 1791. Another school in Georgetown, opened by Alice Lalor, became the mother-house of the Visitation Sisters in the United States. Mother Seton established her community at Emmitsburg in 1809. These two religious communities of nuns were the

first to take up their labors in the new field, where now over 300 communities are at work. In Kentucky we meet the names of Fathers Badin and Nerinckx, and at Detroit Father Richard proved himself an energetic educational pioneer.

This Sulpician missionary was a remarkable man. "He would have been a man of mark in almost any community and at any time," said a contemporary jurist. He founded in Detroit the first Catholic paper published in this country. In 1817 he was elected vice-president of the newly established Catholepistemiad, or University of Michigan. Four years later when the University was incorporated, he was made a trustee. In 1823 he was elected a territorial delegate, the only priest ever chosen for a seat in Congress.

It was uphill work. The Catholic population increased but slowly until the beginning of the great immigration period in 1840. The pioneer Catholic bishops had performed a great task and laid carefully the foundation upon which their successors were able to build in a more fortunate day. In 1840 there were about 200 schools and a Catholic population of slightly more than 1,000,000. At this time there were thirteen Orders of religious women engaged in school work, centering their efforts chiefly in the dioceses or cities of Baltimore, Philadelphia, South Carolina, New Orleans, Kentucky, and Detroit. The great influx of Catholic immigration beginning at this time, chiefly from Ireland and Germany, gave an impetus to the founding of Catholic schools. The number of schools multiplied several times over within 20 years, and at the close of the Civil War we find a Catholic population of approximately 4,000,000. Twenty-five new communities of teaching religious were added to the thirteen original Orders. Much of the success of these schools depended upon the teaching genius of the community. In not a few cases the community built the school with its own funds, and put the burden only of maintenance upon the parish. Until very recently the title to many schools in some mid-western States was held by the teaching community. There was no definite diocesan organization, or very little of it, until the Third Plenary Council of Baltimore in 1884. "The school alongside the church," was everywhere the accepted maxim. The success of the schools was assured by the loyal support of the Irish and German immigrants, who gave without stint of their limited means. The permanence of the

religious teaching communities was made secure by vocations from among their number. When a teaching Order becomes indigenous to the soil, we need have no fear for its future. The year 1860 saw the Catholic school system solidly established in the eastern part of the country. New bishops appointed to western and southwestern sees, created in quick succession, pursued the work relentlessly in their respective dioceses. No account of school development, even the most sketchy, would be complete without mention of the great pioneer bishops—Blanchet in Oregon, Alemany in California, Lamy in New Mexico, and Machebœuf in Colorado.

Various Councils record for us in their legislation the degree of progress accomplished at the time. The First Provincial Council of Baltimore in 1829 declared that it was "absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters." This was the first authoritative declaration of the Church in the United States on the subject of Catholic schools. Other Councils have carried this general law into effect. The First Plenary Council of Baltimore in 1852 exhorted the bishops "to see that schools be established in all the churches connected with their dioceses." The support of the school was to be provided from the revenues of the church, if necessary. It was usually necessary, for there are few instances on record where state support or money was secured for Catholic schools. The militant Bishop McQuaid, of Rochester, advocating as a matter of right and justice the state support of parish schools (just as Bishop Hughes had done almost a half century before), failed to secure any permanent financial help, but his fearless apostleship did much to stir the admiration of the American public for the Catholic school system.

The Second Plenary Council of Baltimore in 1866 ratified the decrees of previous Councils. In 1875, the Congregation of Propaganda made it obligatory on Catholic parents to send their children to Catholic schools. Much educational legislation was passed at the Third Plenary Council of Baltimore in 1884. Clear pronouncements removed all doubt in regard to the extent of school laws. The Council provided for the erection of a parochial school within two years near each church; pronounced penalties against those priests by whose negligence the erection or maintenance of a school was

prevented; called upon the bishops to reprehend parishioners whose negligence rendered a school impossible, and to win them by prudent means to the support of the school; placed a definite obligation upon all parents to send their children to the parochial school, and directed that all doubtful cases be submitted to the Bishop.

The system was well prepared to meet the tide of immigration from the Catholic countries of Central and Southern Europe that began in the latter decades of the nineteenth century. The parish school providing for the Pole, the Slovak, the Lithuanian, the Italian, the Bohemian, and the Croatian a group of teachers having a proper grasp of their national genius and their racial differences, is better able to educate and Americanize the child of foreign parents than any other agency yet devised. It must ever remain true that religion and morality are the only solid basis for genuine patriotism.

At another time we shall speak of parish school organization. It remains only to say a word about the phenomenal progress of the system. In 1911 there were 4972 schools taking care of 1,270,131 pupils. Fifteen years later, in 1926, as appears from Doctor Ryan's recent figures, there were 7449 schools educating a total of 2,111,560 pupils. The marvel is not that the system is unable to care for approximately 50 per cent of our school population, but that it has grown to that fullness of vigor where it does provide a thoroughly Catholic education for at least one-half of the Catholic children of our land. Catholic fathers and mothers of America are dedicated to complete compliance with the letter and the spirit of Canon 1372 of the New Code of Canon Law: "All Catholics are to be brought up from childhood in such a way that not only nothing be taught them which is opposed to the Catholic Religion and to good morals, but so that religious and moral training hold the first place; for the beginning of wisdom is the fear and knowledge of God."

GLEANINGS FROM THE SCRIPTURE FIELD

By JOSEPH A. MURPHY, D.D.

DEATH OF FATHER BURNEY

In the *Revue Biblique* of July, 1928, Fr. Dhorme, O.P., remarks that in the death of Rev. C. F. Burney England has lost one of her leading lights in Biblical studies. This scholar had just completed a rather remarkable book on "The Poetry of Our Lord." The substance of the book was a critical inquiry into the formal element of Hebrew poetry in the discourses of Jesus Christ.

The special thesis—one might almost say hobby—of Dr. Burney was to trace the Hebraic or Aramaic influence on all writers of the New Testament. At a time when so many Continental writers on New Testament were laboring to criticize out of existence just this element, because it postulated the antiquity and originality of New Testament work, this writer and scholar spent a life time establishing his thesis.

His most notable work was his effort to prove that the Fourth Gospel was originally an Aramaic document. In criticism of this work, Fr. Lagrange stated his opinion that the Doctor had established well the Aramaic Semitism of the Evangelist, without however proving that the Fourth Gospel was a translation. Dr. MacRory says on this point: "It is certain that St. John wrote in Greek. Such has been the opinion of all writers, and it is proved by the fact that he wrote for the Christians of Asia Minor, whose language we know was Greek."

We might say in passing that Dr. MacRory wrote this statement as Professor of Sacred Scripture in Maynooth College. Through his writings he became one of the best-known and most authoritative witnesses to Catholic truth in Scriptural matters in the whole world. The legion of friends he made through his writings were delighted to see this brilliant writer and teacher elevated to the Archbishopric of Armagh, in which See he has been very recently installed. We greet him as the successor of St. Patrick in Ireland, and wish him every blessing in his new and exalted office.

FIRST CORINTHIANS

The Month for September, 1928, informs us that Fr. Cuthbert Lattey, S.J., translator and editor of First Corinthians in the Westminster Version series, has elaborated his exposition in a small work entitled "Readings in First Corinthians." This work consists of a series of short exegetical papers on the chief underlying ideas of that great Christian document. Preliminary chapters give the reader all that is necessary to appreciate the position of the Apostle and the circumstances of the writing. Themes of special importance treated in the Epistle are then discussed, such as the "Wisdom of God," the "Power of God," "Ye are Christ's," "Marriage," the "Holy Eucharist," with an appendix on "The Mystical Body," by the Rev. Fr. Tigar, S.J., which has attracted very favorable comment.

THE DATE OF EXODUS

Dr. Melvin G. Kyle, President of the Xenia Theological Seminary of St. Louis, has just returned from an exploration trip to Kirjath Sepher, where he claims to have found archeological data which fixes the date of Exodus at 1275 B.C. Dr. Kyle is one of the leading conservative Biblical scholars of the Protestant world, and his further observations on this point will be awaited with interest by all students of the Pentateuch.

An old temple of the Canaanites was explored, and evidence adduced that among the abominations of Canaan was that of serpent worship. A masterly work on this subject, however, was published in 1914 by Father Vincent, O.P., of the Biblical School in Jerusalem, entitled "Canaan d'après l'Exploration Recente." Much of the information furnished by Dr. Kyle can be found discussed in this work of Father Vincent.

SCRIPTURE AND THE ANGELS

The following excerpt is taken from a Pastoral Letter of Cardinal O'Connell entitled "Devotion to the Holy Guardian Angels," October 2, 1928.

"The Scriptures teem with the most touching descriptions of the Angelic Host. Nearly every page tells us of the existence of created intellectual substances entirely incorporeal, who, by their God-given

power, exercise a tremendous influence over the eternal destinies of men. The Biblical narratives are a succession of important events which mark God's dealings with mankind, not by direct contact, but, as is His wont, by the intervention of Angelic ministrations. Frequently these holy spirits appeared to the Patriarchs—to Abraham, Isaac, and Jacob. They delivered Lot from the burning city of Sodom; they conducted the Israelites to the Land of Promise; they preserved the three children in the fiery furnace; they guided the peregrinations of Tobias, and rescued Daniel from the lion's den. With their beneficent influence they were ever at hand when dangers and tribulations encompassed the Jewish people.

"Under the New Testament, Angels took a part in all the circumstances of our Saviour's life. They announced His incarnation to the world; they presided at His crib in Bethlehem; and to the shepherds on the cold hillsides beyond, they proclaimed the glad tidings of His birth; they ministered to Him in the desert; they comforted Him amidst the lonely horrors of Gethsemane; they kept guard at His tomb, and from Mount Olivet they conducted Him back home to heaven. And on the last solemn day, when the Son of Man will come to judge the world in the clouds of heaven, with great power and majesty, His Angels, attending Him, will carry out the happy or unhappy sentences passed upon the children of man.

"The Angels are thus deeply concerned about our interests, because they are our constant companions in life. To each of us one of these pure spirits has been assigned to watch over us and protect us from birth to judgment. They who are so exalted, who rejoice with the ineffable happiness that comes from the vision of the Creator, ever attend us as we journey through this vale of tears, sharing in the various vicissitudes of our life, assisting us to serve God, and watching our every step lest we stumble amid the manifold temptations of the world.

"This consoling doctrine is plainly written on the records of Holy Scripture. 'Behold,' says God Himself, by the mouth of Moses, the Jewish legislator, 'behold, I will send My Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned; and My name is in him. But if thou wilt hear his

voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee' (Exod., xxiii. 20-22). And the Psalmist, speaking of the ministrations of the Angels, says: 'He hath given His Angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up; lest thou dash thy foot against a stone' (Ps. xl. 11, 12). Our Divine Saviour, denouncing him who scandalizes the little ones, declared that their Angels, who are in heaven, always see the face of His Father who is in heaven (Matt., xviii. 10); and St. Paul, referring to the Angels, asked: 'Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?' (Heb. i. 14). The angels, therefore, are our friends and companions. This is our firm and comforting belief; for the God of the Angels has given it to us."

MOTU PROPRIO ON ECCLESIASTICAL STUDIES

Of great interest to Biblical scholars is the *Motu Proprio* of Pius XI on education. According to news notices, the Pope has united the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute into one Pontifical University of Ecclesiastical Studies. Although in charge of the Jesuits, these various institutions of learning have been run more or less independently one of the other. While the *Motu Proprio* preserves the independence of each institute, it arranges for better coördination, subject to the Pope and his successors.

His Holiness explains the need of such action by pointing out that the complexity of controversies and religious questions demand superior culture for the clergy. It certainly is true that what are called fundamentals in religion have never before in the history of Christianity been so seriously questioned. It is also true that religious questions which were formerly taboo are now openly discussed in newspapers, in public forums, in clubs, on the very street corners. Interest in religion is keen and universal. The need for well-instructed priests is, therefore, great.

The Gregorian University is praised for its recent addition of new courses, and all faculties and privileges hitherto enjoyed by this famous school are confirmed. Of perhaps more immediate interest to the Biblical student is that section of the *Motu Proprio* which deals with the Biblical Institute. It has been relieved of any depen-

dence upon the Pontifical Biblical Commission, and has been granted the right to confer the Doctorate of Sacred Scripture, hitherto reserved to the Commission.

THE REFORMERS AND THE EARLY FATHERS

The Reformers of the sixteenth century and their descendants showed very little respect for the traditions of the Church, literary or otherwise. How extreme their position was, is evidenced by their defiant placing among the Apocrypha of the Deutero-canonical books of the Bible. In their attempt to justify their radical departure from the tradition of centuries, they used at times rather insulting epithets. Luther's characterizing of the Epistle of Saint James as an "epistle of straw," is a notorious specimen of how far they were prepared to go.

If the Bible used by the Church for over a thousand years was thus attacked in its integrity, we are not surprised that the writings of the Fathers, especially when used effectively against the new ideas of the Reformers, also had to run the gamut of abuse and repudiation. Even Fathers like St. Ignatius of Antioch, Martyr for Christ, received their full share of abuse. Although long loved and venerated in the Church, the letters of this Saint were called by Calvin "abominable trash." Their authenticity was of course denied by him, and they were contemptuously dismissed as "nursery stories." Of course, there was a reason, because these epistles were being used controversially against the Presbyterian idea of church government and organization—the pet thesis of Calvin.

Catholic theologians, however, have generally maintained the authenticity of these writings, and have regarded them as an important witness to the belief and to the organization of the primitive Church. Petavius and the Catholic critics were fully aware that the purity of the text was a matter of debate; that the letters had been tampered with and interpolated, but, as Petavius himself writes, on this account they are by no means to be rejected.

In *The Irish Ecclesiastical Record*, for October, 1928, the Rev. Paul Walsh, M.A., discusses the whole value of the text in an interesting article entitled "The Recensions of the Epistles of St. Ignatius of Antioch." He shows that the witness to Ignatian Epistles is very ancient and constant; that Ignatius as author of epistles was known

to Polycarp, who "had in his possession at least two of St. Ignatius' letters sent to Smyrna, and others besides." In the "Ecclesiastical History" of Eusebius there is a long passage relating to St. Ignatius, and "Eusebius goes on to say that St. Irenæus and St. Polycarp, before his own time, had given testimony to St. Ignatius' epistolary writings."

To quote again from Fr. Walsh, "the letters were almost certainly known to Lucian, the pagan satirist who has verbal reminiscences of them in his *De Morte Peregrini*, written about the year 165." He concludes the article by saying that Ignatius flourished "some time within the first quarter of the second century," and cites among recent writers no less an authority than Harnack as agreeing with him.

With antiquity and authority like that behind the Ignatian Epistles, if the phrase "abominable trash" may be used at all, it seems to the writer that it is much more applicable to the writing of Calvin than to the Letters of St. Ignatius, Martyr.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

III. Christmas and Epiphany

I

God is the Author both of nature and grace, and just as the universe is but the realization or materialization of the eternal ideas in the mind of the Creator, so is there a very real analogy between grace and nature. Some temperaments may be more keenly alive to such analogies, but even the most matter-of-fact character can be made to see a certain harmony between the liturgical cycle and the changes on the face of material nature.

It was to be expected that so keen, sensitive and penetrating a mind as that of Cardinal Newman should have felt this relationship. More than that, he has fortunately given utterance to it in a manner only possible to such a master of style as he was. In one of his Advent sermons, published in 1840, whilst he was still vicar of St. Mary's, Oxford, the future Oratorian said: "Year after year, as it passes, brings us the same warnings again and again, and none perhaps more impressive than those with which it comes to us at this season (Advent). The very frost and cold, rain and gloom, which now befall us, forebode the last dreary days of the world, and religious hearts raise the thought of them. The year is worn out . . . all is past and gone . . . we are tired of the past: we would not have the seasons longer; and the austere weather which succeeds, though ungrateful to the body, is in tone with our feelings, and acceptable—these are feelings for holy men in winter and in age, waiting, in some dejection perhaps, but with comfort on the whole, and calmly though earnestly, for the Advent of Christ" ("Parochial Sermons," vol. V, of 1842 edition).

Liturgists have not failed to point to the apparent death of nature and the analogy it bears to the end of the world. It was at a time when the world was in the last stage of decline that the Saviour appeared:

*Vergente mundi vespere
Uti sponsus de thalamo
Egressus honestissima
Virginis Matris clausula.*

(According to the original text of the Advent Vesper hymn.)

On the other hand, at the very time when material darkness is at its intensest, the triumph of light is at hand. In a world in which nothing has been left to chance, for whatever is, exists by God's ordinance (Rom., xliii. 1), we are bound to see a providential coincidence in the fact that He who is the splendor of the Father's glory and the everlasting Sun of righteousness came into this world of darkness at the very time when the sun resumes its gradual ascension into the sky,

The *leitmotif*, so to speak, of Christmastide and the Epiphany is the idea or symbolism of light, just as that of Advent is mist and darkness. Who has not experienced during the weeks that precede Christmas something of these strange emotions so exquisitely described by Canon Sheehan in "My New Curate"? "I cannot help feeling very solemn, and almost sad at the approach of Christmas time. Whether it is the long, gloomy tunnel that runs through the year from November to April—these dark, sad days are ever weeping—or whether it is the tender associations that are linked with the hallowed time . . ."

With the eve of the festival a great change comes over the Liturgy—its burden is light, joy, peace. At Lauds on Christmas Eve we are assured that "the Saviour of the world shall arise like the sun," and at Vespers we are told that, "when the sun shall have risen, you shall behold the King of kings proceeding from the Father as a bridegroom issues from the bridal chamber."

The Midnight Mass lifts our eyes even to the everlasting splendors of heaven amid which the Father begot the Son, ere the daystar shone upon the world of men. The Mass of the *aurora* resounds with a triumphant song of light: "A light shall shine upon us this day—*lux fulgebit hodie super nos*" (Introit). The Alleluia verse of the Third Mass calls upon all men to worship their Lord on this holy day which has dawned upon the world; this day when a great light has come down into the world: *Dies sanctificatus illuxit nobis* . . . *hodie descendit lux magna super terram.*

II

Light is an essential requisite of life: if the sun were blotted out, earth would soon be nothing but a gigantic cemetery. Man loves the light and shrinks from gloom, for darkness numbs and depresses his

spirits. The Church has ever loved the symbolism of this first gift of God in the order of nature. God is Light—the Father of lights, without change or shadow of alteration. His Son is “Light of light—the true Light that cometh into the world in order to enlighten all men.” So we think of the birth of the Saviour in time as of a great flash of light athwart our darkness—nay rather, as day succeeding night. Christmas is the festival of light, though perhaps the idea of illumination is more consistently worked out in the Liturgy of the Epiphany; however, the peculiar grace and the spirit of the festival, precisely tend to make us pass from darkness to light: “that you may declare His virtues, who hath called you out of darkness into His marvellous light” (I Pet., ii. 9).

The immediate and historical object of the Christmas solemnity is, of course, the birth of the Son of God at Bethlehem as foretold by the Prophets of old, particularly by Isaias. However, the feast is far more than a mere commemoration. Were it not that one must always take care to avoid exaggerated or misleading language, we might make much of the analogy between the Mass and Calvary, in order to illustrate the mystical yet very real analogy between the birth of Christ in time and the commemoration thereof in the Church’s Liturgy. The Mass is a commemoration. We have for it the very words of our Lord: “Do this in memory of Me”; and of St. Paul: “As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come” (I Cor., xi. 26). But the Mass is a ceremonial that contains and perpetuates that which it commemorates. The Eucharistic Sacrifice points to Calvary; in it, under other forms, the Lamb that was slain on the cross is daily offered to the Father, as slain, even though He lives forever.

There is a realism and objectivity in the life of the Church as shown forth in other phases of her Liturgy which may not improperly be compared to that of the Mass. In other words, the Liturgy is not merely retrospective or a mere memorial of the past; on the contrary, it is operative and productive of something here and now, and the thing thus effected is precisely the most perfect memorial of the past, because it recalls it and evokes it again and again.

The Liturgy of Christmas recalls to mind the historical fact of our Lord’s birth at Bethlehem. On that day, or rather on that hallowed night, the invisible and eternal Word appeared visibly, clad

in the garb of our humanity. However, glorious as this mystery is in itself and apart from its reaction upon those who share a like nature, the advantages it confers on us—its supernatural benefits, that is—are only appropriated and enjoyed by those who are incorporated in Christ, or more truly, in whom Christ is born and in whom He lives so intensely that their life is in a manner merged in the larger life of Christ. The explanation of this assertion must be looked for in the very relationship that exists between God the Father and His Divine Son. It may sound strange, though it is none the less a true and legitimate presentment of Pauline teaching, to say that, in the last resort God only thinks of His Son, only deals with Him, and even as all things were made by and through Him, so do they exist for Him. If we are the objects of God's love and the sharers of His nature by grace, if we are to live eternally with Him in glory, it is solely because we are "in Christ"—because we are one with Christ, because we with Him are the complete Christ, for He is "the head of the body, the Church."

The realism of the Christmas Liturgy, therefore, is found to consist in that it is the birthday of the Son of God and the Son of Mary, as well as the birthday of those by whom is made up the fullness of Christ. Hence, St. Augustine makes use of language that astounds the reader by reason of that which he claims on our behalf: "If a man should give his own blood for his bride, he would not live to take her for his wife. But the Lord, dying without fear, gave His own blood for her, whom rising again He was to have, whom He had already united to Himself in the Virgin's womb. For the Word was the bridegroom and human flesh the bride, and both together one Son of God who is also Son of man. The womb of the Virgin Mary, in which He became Head of the Church, was His bridal chamber" (*Tract viii, in Joan., 5*). And even more forcibly elsewhere (*In Ep. Joan., x, 3*): "The children of God are the body of the only Son of God; He being the Head, we the members, there is but one Son of God (*Filii Dei corpus sunt unicus Filius Dei; et cum ille caput, nos membra, unus est Filius Dei*) . . . thus there will be but one Christ, loving Himself, for when the members love one another, it is the body that loves itself" (*et erit unus Christus amans seipsum, cum enim se invicem amant membra corpus se amat*).

Historically, in His physical humanity, Christ is born but once.

But, just as His generation by the Father in the splendors of heaven is an eternal event, so the mystical birth of Christ is a thing enacted without ceasing, for His mystical birth is nothing else than the counterpart to, and necessary sequel of, the Incarnation.

It is to this that we must look for the full meaning of the mystery of Christmas. To this the Church repeatedly alludes in the Liturgy—most emphatically of all, in the three Masses that enhance and so splendidly characterize the great anniversary. Very significant is the Postcommunion of the Midnight Mass—*qui nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus*. The phrase is not easily rendered in English, but it throws a flood of light on the nature of the central liturgical act of the Church; for, when we celebrate the Holy Mysteries, we show forth, in the first instance, the death of the Lord, but according to this prayer we likewise honor therein, and recall, the mystery of His birth. In this way the Eucharist becomes the summary and memorial of all the mysteries of Christ.

The first prayer of the Mass of the *aurora* speaks of a new light, a fresh illumination imparted to us by means of the Incarnation which we call to mind on this day. A new light amounts to a fresh manifestation of Christ in us, a further stage of His formation and growth in us—hence, a new birth.

In the Postcommunion the effects of the Holy Mysteries are most eloquently described in terms of a renewal of life, a new birth: *Hujus nos, Domine, sacramenti semper novitas natalis instauret*. Birth implies a new life—the torch of life is handed down to a new generation. Each Mass gives us a new life, therefore a new birth, or in each Mass and Communion the grace of Christmas is renewed. It is impossible adequately to describe or define this truly wonderful phrase: *sacramenti novitas natalis*.

This same idea of newness or new birth recurs in each of the three prayers of the Third Mass, the Mass of the day: *Ut nos Unigeniti tui nova per carnem nativitas liberet*—with which is contrasted the *vetustas servitus* of sin. In the Secret we read: *Oblata, Domine, munera, nova Unigeniti tui nativitate sanctifica*. The birth of our Lord, so many centuries ago, is still operative: by it these offerings of ours are sanctified, inasmuch as by their consecration the mystery of Bethlehem is reënacted. Finally, in the Postcommunion, we pray:

ut natus hodie Salvator mundi, sicut divinæ generationis nobis est auctor, ita et immortalitatis sit ipse largitor. The *hodie* is not to be taken merely as signifying that on this day, centuries ago, Christ was born: on the contrary, it points to something present and actual. This day, in the Holy Mysteries, and through the effect they work in us, Christ's nativity takes place anew—not physically and in the flesh, but, if mystically, yet most objectively. Christ's birth at Bethlehem causes us to be born to the divine life—*divinæ generationis est auctor*; hence, since in the Mass the *divina generatio* is ours once more, Bethlehem and all that it implies is brought very near and is no longer a dim historical memory.

Canon Sheehan, in his own delightful way, gives admirable expression to the effect of this glorious Liturgy in his moving description of Christmas Day at Kilronan, where his simple people flocked to the crib put up by the immortal "New Curate": "It was as if God had carried them back over the gulf of nineteen centuries, and brought them to the stable door that ever-memorable night. I think it is this realization of the Incarnation that constitutes the distinguishing feature of Catholicity. It is the Sacred Humanity of our Lord that brings Him so nigh to us, and makes us so familiar with Him; that makes the Blessed Eucharist a necessity, and makes the hierarchy of Bethlehem, Jerusalem and Calvary so beloved—beloved above all by the poor, and the humble and the lowly" ("My New Curate," p. 211).

ANSWERS TO QUESTIONS

IS BAPTISM VALID IF WATER IS POURED ON HEAD THICKLY COVERED WITH HAIR?

Question: I have some misgivings about the validity of a baptism I conferred some time ago. It was a boy nearly a year old with a pretty fair growth of hair. He was crying and restless when I poured the water, and I was nervous. I used water profusely and a large part of the child's hair was apparently soaked, while much of the water ran down into the font. A doubt about the water having penetrated to the skin I brushed aside as a scruple, and argued that the rubbing of the child's head with the towel would exclude all doubt in the matter. Being easily troubled with these doubts, I later looked up authors and found that they demand that the water *flow* on the skin of the person being baptized.

Now, in my case can there be reasonable doubt about the validity of the Sacrament? It seems hardly possible that, with all the water I used, none of it should have penetrated to the skin and even flowed on the skin. I feel that some must also have run down over the forehead and face, though I did not pay attention to the fact and the child's face was turned down. Besides, Lugo seems to uphold that, if the water flows on the hair, it is enough. Of that much I am positive, and have no doubt but that the head received a washing too, at least when I used the towel; but whether the water actually *flowed* over the skin is where I hesitate to say yes with certainty.

What do you say? Is my doubt a scruple, and am I safe in forming my conscience that all is well, or must I hunt up that boy and rebaptize him conditionally?

TIMIDUS.

Answer: De Lugo ("Responsa Moralia," VII, lib. I, dub. 1) does indeed say that, even if the water did touch only the hair of the person to be baptized, the baptism would be valid, because the hair is part of the head. However, he adds immediately: "posse tamen et debere reiterari sub conditione." There is not much satisfaction to be had from reading the discussions of theologians on this matter. Notwithstanding the opinion of some men like De Lugo that they consider the baptism valid, they all agree that it must be repeated conditionally, because there remains some doubt or some anxiety over the validity. Practically, a baptism like the one spoken of by our correspondent should not be called in question, unless one wants to raise a doubt for the sake of an academic disputation on the subject of the so-called *materia proxima* of baptism—*viz.*, the application of the water. We said that the validity of the baptism should not be questioned, for, considering what happens ordinarily, a child one year old has not such a crop of hair that the water would not penetrate to the skin, if one used the quantity of the vessel or cup or

something like that which usually is bought for the purpose of pouring on the water. The fact that one might not see that it flows on the skin between the hair is of no consequence. Besides, when water is poured in the manner in which our correspondent did, it had to flow along the head and strike the skin somewhere. If, with older children brought to baptism, there is trouble about baptizing them on the crown of the head, it is best to have them held face up and the head somewhat downwards and start with pouring the water on the forehead at the hair line and let it run down backwards over the head. Adults are best baptized by having them stand with head bent down and pouring the water from the temple over the forehead. It is difficult to understand why so much stress is put on the *flowing* of the water, for one could have a washing without the water flowing at all, as when washing or bathing is done with a wet towel or a sponge. Who can deny that in such a washing there is the symbolism signifying the cleansing of the soul? The Holy See did insist on conditional rebaptism in the case of persons who had been baptized by the minister dipping his thumb in the water and anointing with it the foreheads (Sacred Inquisition, December 14, 1898). Evidently, the symbolism was not considered expressive enough.

CONCERNING THE LENTEN INDULT

Question: In the Lenten regulations of two dioceses for the year 1928 (copies of which I enclose), you will notice the statement that "by special indult eggs, butter, lard, etc., are permitted," whereas Canon 1250 permits them. Furthermore, they tell us that "by special indult a small piece of bread is allowed in the morning," but Canon 1251 permits that. Therefore, said regulations are behind the times.

SACERDOS.

Answer: The mitigations of the general law of the Church on fast and abstinence introduced by the Code of Canon Law have to a great extent made superfluous the various concessions contained in the Workingmen's Indult for the United States. There are, however, several points in the old form of the indult which, even under the law of the Code, are real dispensations. These should have been carefully distinguished from the concessions or mitigations about fast and abstinence made by the Code in favor of all the faithful. It is not altogether correct when our correspondent says that eggs, cheese, animal fats, butter, etc., are allowed by the Code during the Lenten fast. All Canon 1250 concedes is that on days which are abstinence

days only—namely, the ordinary Fridays of the year—these things are allowed. On days of fast the various kinds of food allowed in the morning and at the evening refreshment must be ascertained from the approved customs of various places, or from special indulgences granted to a country, diocese, etc. Sabetti states that in the United States butter and cheese were allowed by custom, and in some places also eggs. Flesh meat and fish at the same meal are allowed on fast days whenever meat is permitted. To change the principal meal to the evening and take the light lunch at noon, is permitted by the Code. In Lent the new concessions of the Code permit flesh meat (once a day only to those who are obliged to fast) on all days except Ash Wednesday, the Ember Days, Wednesdays and Fridays (by special concession Saturday abstinence in Lent has been changed to Wednesdays for the United States).

THE MISSA PRO POPULO AND BINATION MASS

Question: A pastor binating every Sunday is for some time ignorant of the fact that he may not accept a stipend for a second Mass after saying the *Missa pro Populo*, which is considered due *ex iustitia*. He is informed of his mistake. What is his obligation regarding the stipend Masses said on those Sundays? Is his conscience clear if he disposes of the money received for charitable purposes, or is he obliged to say those Masses again on free days or give the stipend to another to say the Masses for those intentions? I contended in an argument that the stipend does not affect the efficacy of the Mass, and therefore he need not say or have those Masses said again. Therefore, a pastor could say a stipend Mass every Sunday in addition to the *Missa pro Populo* as long as he disposes of the stipend for charitable purposes—*e.g.*, giving it to his own parish.

PAROCHUS.

Answer: It is certain from the declaration of the Holy See (Committee for Authentic Interpretation of the Code, September 26, 1921) that the parishes in the United States are canonical parishes, and therefore the pastor has the obligation to apply Holy Mass for the people of his parish on Sundays, the ten holydays enumerated in Canon 1247, and twenty-five suppressed holydays enumerated in the Decree of the Sacred Congregation of the Council, December 28, 1919 (*Acta Ap. Sedis*, XII, 42). It is also certain that the obligation to apply the Mass is considered binding in justice like a stipend Mass. All theologians are agreed on that point. This being so, Canon 824, § 2, applies: "Whenever a priest celebrates several Masses on the same day, and if he applies one Mass from an obliga-

tion of justice, he cannot take an offering for the second Mass, with the exception of the Masses on Christmas."

If a pastor in good faith or inadvertently did apply the second Mass for a stipend after he had said the first for the congregation, or vice versa, must he say the stipend Mass over again, and, if not, what shall be done with the stipend? In the first place, the suggestion made by our correspondent that a pastor could every Sunday apply the second Mass for a stipend, provided he does not keep it himself but gives it for a good cause, cannot be followed because of the absolute prohibition of the Church to take a stipend for the bination Mass. But, when this was done in good faith, what obligation is there afterwards? It is certain that the pastor cannot keep the stipend, because the Code (Canon 824) says, "recipere nequit"—which phrase indicates that he is incapacitated to acquire the stipend. Must he say the Mass over again, or have it said by another priest? Very likely not, because a Mass has been said for the intention for which the offering was made. Has the giver of the stipend a right to it? It does not seem so, because, when he requests a Mass and gives the stipend for it to the priest, he has fulfilled his part of the agreement, or whatever one wants to call this transaction, and the Church considers the priest who accepted the stipend as responsible for the other part of the agreement, even if the offering is stolen from him or lost in any other way. In so far as ownership or title to it is concerned, the offering has passed into the hands of the priest, but he does not acquire the useful ownership of it until he has said the Mass according to law and to agreement. If in the case under consideration neither the giver of the offering nor the priest is entitled to it, who is? We think that it is in harmony with the mind of the Church that the offering be given for a religious or charitable cause, because the Church has often granted bishops the privilege to have the priests apply the bination Mass for a stipend which was to be handed over to the bishop for some specified good cause.

HEATING WINE AND WATER FOR MASS

Question: Is it allowed in winter to warm the wine and water for Mass that it may not freeze, or that it may be more agreeable to take?

SACERDOS.

Answer: Ordinarily, there should be no need of warming wine

and water for Mass, when the church or chapel is heated to at least a moderate temperature. There are, however, mission chapels which have very poor heating facilities, and there it may happen that the sanctuary is ice cold (as we know from experience), and it would not take long for wine and water to freeze in the cruets. Even if it were not quite cold enough to freeze them to ice, they would be so cold that it would be quite dangerous to consume the icy wine and water. There is no prohibition by the Church against warming the wine and water to a moderate temperature, even if there is no necessity for so doing. We do not speak of bringing the wine to a boiling point, for the question would arise whether the substance or nature of the wine is changed by boiling.

A FORCED MARRIAGE

Case: Adam, twenty-one years old and a Catholic, was married to Eve, also a Catholic and twenty years of age, under the following circumstances: Adam was invited to a party where he met with the uncle of Eve. Both were intoxicated, and the uncle of Eve induced Adam to visit with him Eve about three blocks away. They found Eve alone at home as her parents had left for a visit. Adam feeling dizzy lay down on the bed in an adjoining room, a little later came Eve and lay down at the side of Adam, and she claims that they had intercourse together which Adam denies. About eight months later Eve left home with the consent of her parents, and went to a city about 125 miles away to do housework in a family. Here she delivered a child ten months and eight days after the pretended intercourse with Adam. Eve was taken to a Catholic hospital where she told the doctor that Adam was the father of that child. The doctor notified the father of Eve, and he interviewed Adam and told him to marry his daughter Eve at once, or else he would have him arrested the same day. In his fear and anxiety Adam consented to marry Eve under the following conditions, which he proposed also twice to Eve before their marriage: If you cannot plainly prove to me that I am the father of that child, I consider it no marriage at all, and I take no responsibility whatever upon me. He knew that Eve had kept company with other men. Adam and Eve were married in the sick room in the hospital by a priest. This all happened within twenty-four hours, as the father of Eve would not give Adam any time for reflection or consideration. Adam had never kept company with Eve, and never had any intention of marrying Eve. While the marriage ceremony was performed, he was of a mind that he would have rather seen her dead in that bed than marry her, and he was determined not to raise a family with her. Adam applied for a civil divorce, and he could not be persuaded to live with Eve. The marriage has not been consummated, and the doctors say that he could not reasonably be called the father of that child. Is that marriage valid in the eyes of the Church?

PAROCHUS.

Answer: It is quite a common trick in these days for dissolute girls to fasten fatherhood of an unfortunate offspring of theirs on the man from whom they expect most in the material way, after they

have committed sin upon sin with any young men whom they could succeed in seducing. But even suppose that Adam was the father of that child, what right has Eve to blame Adam for it? If the facts as stated by our correspondent are correct, the sole blame for the unfortunate affair rests with Eve.

Is that marriage valid? Why should it be? For, if ever there was a genuine case of a marriage being invalidated by the impediment of force and fear, the marriage of Adam with Eve should be a case in point. He certainly was not guilty of sinful intercourse, and therefore nobody had a right to force him into the dilemma of either marrying the girl or going to jail. He might be punishable for his drunkenness, but that has nothing to do with marrying Eve. If fear was not unjustly inflicted on Adam, we should deny that a person is ever unjustly threatened and coerced. The Church wants liberty of choice in marriage, for she knows, and everybody ought to know, that so sacred and so important a state cannot be entered into by unjust coercion.

Even in cases where it is certain that both young people were equally guilty, and where it is certain that a child was the fruit of their guilt, nobody has a right to force the man to marry the girl; and the practice of the courts of some of the States of this country in giving him the alternative only of going to prison or marrying at once seems to us an outrage in so far as justice is concerned, and a crime against the public welfare. When the man did actually force the woman to the intercourse, Cardinal Gasparri ("De Matrimonio," II, n. 949) thinks that no injustice is done to the man by forcing him either to marry the girl or sending him to prison. Why a judge should have the right to give him no other chance to compensate the girl for the injury done, is not evident. Besides, the cases of real criminal assault are the exception rather than the rule, and it is fairly certain that nobody can force a girl to intercourse unless she is rendered unconscious.

DISPARITY OF CULT OR MIXED RELIGION

Question: In Burma the American Baptists have numerous missions, and it often happens that some of their indigenous converts wish to marry Catholics. The question is whether one should ask for a dispensation from the impediment of mixed marriage or disparity of cult. Does the Church in the United States baptize converts from the American Baptist sect conditionally or absolutely? Is

there a uniform opinion and practice in the States concerning the validity of baptism given by the Baptist Church or its ministers?

MISSIONARIUS.

Answer: Concerning the validity or invalidity of baptism conferred by ministers of the various Christian sects no general rule can be given, for even if the ritual or other church regulations of the respective denomination did demand that its members must be baptized, and even if the baptism prescribed had the essential matter and form, it would not be sure whether a minister of a particular church did administer baptism as prescribed by his denomination. Why should they be particular about the matter when each one is free to interpret the religion of Christ as the individual Baptist, Methodist, Presbyterian, etc., thinks it ought to be understood. When our correspondent speaks of American Baptists, he must not be misled by the name that seems to suggest one form only of the Baptists' religion. In fact there are many branches of the Baptist Church in the United States—Freewill Baptists, German Baptists, General Baptists, Old School Baptists, Seven-Day Baptists, Six-Principle Baptists, etc. (cfr. *Eccl. Review*, XXVIII, 567). Wherefore, understanding the widely divergent beliefs and practices of non-Catholic denominations, the Holy Office has demanded that each individual case of baptism in a non-Catholic church be investigated, before the priest baptize a convert, or accept the baptism as valid and simply demand the profession of faith (cfr. *Acta et Decreta Conc. Balt.*, III, Appendix, p. 224).

When there is question of the marriage of a Catholic with a Non-Catholic from one of the Christian sects who has probably been baptized, the prevalent practice in the United States has been, as far as we know, to apply for a dispensation from the impediment of mixed religion, together with the dispensation from disparity of cult *ad cautelam*, if after due inquiry baptism remains doubtful (either as to its validity, or as to whether the non-Catholic was baptized). However, the person is commonly considered baptized, when he professes a religion which has retained baptism as part of its religious teaching, and in such a case there is no need of applying for the disparity of cult *ad cautelam* (cfr. Wernz-Vidal, "Ius Matrim.," n. 172).

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

Cases of Restitution

By H. DAVIS, S.J.

Case 1—Titius bought some tobacco and paid for it. Afterwards he found that he had paid the bill with a false note, which he had in his wallet, and which he had intended to destroy. Is he bound to restitution?

Solution—He is bound to restitution, for he has got something for nothing, when he should have paid out good money. It is no excuse to say that the seller should have examined the bad note. If, however, Titius would be liable at law for passing false money, he would fulfill his obligation by giving an alms to the poor or a pious purpose, since the penalty for passing false money is usually severe.

Case 2—Balbus finds that a customer, now unknown, has given him a false note for goods delivered. He does not see why he should be the loser, so he passes on the note in discharge of a debt. Is he bound to restitution?

Solution—Balbus is bound to restitution, because, though he suffered himself, he is not justified in acting unjustly to others. He must bear the loss, and for the future examine his takings more carefully.

Case 3—(a) Bertha makes purchases at a store. She receives more change than she is entitled to. She says nothing about it, goes home, and spends the money. (b) On another occasion, she finds, on getting home, that she has less change than she was entitled to. She, therefore, returns to the same store, and tells the cashier, who however does not believe her, and says that in any case no mistake can be rectified. Bertha, feeling greatly imposed upon, steals an article from the store to the value of the money which she should have got.

Solution—(a) In the first case, Bertha took the money in bad faith, and can never establish a title to it, except on the score of condonation or compensation. She is bound to restitution, and must make it to the store, if possible. If the cashier refuses to take it on the ground that no mistakes are rectified, there are two solutions possible:

(i) In some cases the cashier herself has to pay. If Bertha knows this for a fact, she should restore privately to the cashier, who in her private capacity will be glad to receive compensation.

(ii) If Bertha knows for a fact that the firm does not "dock" the salary of the cashier for small mistakes, and is willing to disregard small losses, Bertha need not restore the money to the cashier, but she should restore it to the firm, because she took the money in bad faith. She ought to be fairly certain that the money will get to the right owner, for, if she suspects that some servant of the firm will keep the money, such restitution is of no value, and she should then give an alms to the poor.

(b) In the second case, when she gets less change than she is entitled to, she has of course a right to compensation at the expense of the firm. If she can get it in no other way, one certainly would not advise her to compensate herself by taking an article, for such a procedure is a little scandalous, and she lays herself open to legal penalties. But, *post factum*, if she has got the article, and has thus in point of fact compensated herself for her loss, no injustice has been done, and she may keep what she has got. The pastor would never advise the procedure, for the matter would be talked about, and would give scandal to Catholics, and much more to non-Catholics. True doctrine is not always expedient.

Case 4—Balbus owes money to Titius. He draws a cheque for the amount and encloses it in a letter. The letter before being mailed is stolen, the cheque cashed, and the thief disappears. On another occasion, he mails a letter containing a cheque in discharge of a debt of Titius to Sempronius, the cheque being drawn in favor of the latter.

Solution—Balbus must suffer the loss in the first case, for the thief is not his creditor, and he still owes the money to Titius. In the second case, since Balbus has paid a debt of Titius, all justice is fulfilled, and he need not pay Titius twice over, having equivalently paid him once already. But his action was reprehensible.

Case 5—Sempronius has \$50 belonging to Titius in bad faith. Titius went abroad and could not be traced. The confessor of Sempronius told him to restore the money to the poor. He did so. But later on Titius is traced, and his address is now known.

Solution—Sempronius has fulfilled his obligation in the best and, indeed, the only way possible, and is not now bound to pay Titius. But the latter may sue him, and the Court may insist on payment. After judgment, Sempronius is bound to pay, though not in commutative justice.

Case 6—A servant found the purse of her mistress, which contained sixty dollars. She divided the money equally with two other servants, who knew that the money was stolen.

(a) Two of the three servants will not or cannot restore. Is the third bound to restore all?

(b) The first servant confessed her theft and was told by her confessor to restore all. She did so. Has she any claim on the others?

(c) The second servant confessed, and on being told to pay \$20 to the first servant, who had restored all, refused saying that she had not stolen anything.

(d) The third servant being very punctilious about money matters, restored the whole amount to the mistress.

(e) The mistress, having received twice the amount she was entitled to, gave \$20 to each servant and dismissed them from her service.

Solution—(a) Since each servant was bound to restore her share of the debt, the first is not bound to restore all, except in default of the other two, for she was responsible for the theft.

(b) Since, as a fact, the first servant restored all she has a claim on the other servants who are bound to compensate her.

(c) The second servant was bound to restore the money which she had got, and the plea that she had stolen nothing, though very common, is not valid, for she was a possessor *in mala fide* of something that was not hers.

(d) The third servant was very honorable, but needlessly so, in restoring the whole amount. She has a claim on the other servants to compensation, and as the mistress had already been paid in full, she should have declined to take what was not hers.

(e) The mistress was right in restoring \$20 to each of the servants, leaving subsequent settlements to be mutually made by the servants themselves. She was entitled to discharge them from her service, though perhaps, owing to circumstances, she might be obliged in charity to let them off with a warning and for the future to be more careful of her money and her purse, so as not to put temptation in the way of servants.

ROMAN DOCUMENTS

THE PONTIFICAL, BIBLICAL AND ORIENTAL INSTITUTES JOINED TO THE GREGORIAN UNIVERSITY

His Holiness, Pope Pius XI, has issued a *Motu Proprio* by which he unites the two Pontifical Biblical and Oriental Institutes with the Gregorian University. The Holy Father explains that the new buildings for the Gregorian University, which were ordered to be erected in 1924, have been completed. The Gregorian University has for nearly four hundred years been the great training school for clerics from all parts of the world, a school worthy of the special favor of the Holy See and one that has come up to the expectations of the Supreme Pontiffs. It is, therefore, a proper place for the two Pontifical (the Biblical and Oriental) Institutes, and they are to be connected with the University. This institution has for many years past devoted special attention to Biblical and Oriental studies, and the teaching bodies of the two Institutes are to be united with the faculties of the Gregorian University. Nevertheless, the Biblical and Oriental Institutes shall remain distinct units under the exclusive jurisdiction and obedience of the Roman Pontiffs (September 30, 1928; *Acta Ap. Sedis*, XX, 309).

PONTIFICAL APPOINTMENTS

The Right Rev. Francis J. Beckman, Bishop of Lincoln, has been made Assistant to the Papal Throne. The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Michael J. White (Diocese of Newark), Joseph Gignac (Archdiocese of Quebec), John O'Neil (Diocese of Ogdensburg).

Mr. Cyril F. Delage (Archdiocese of Quebec) has been made Commander of the Order of Pope Pius; Mr. Henry Belaud (Archdiocese of Quebec) has been made Commander of the Order of St. Gregory the Great.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of January

NEW YEAR'S DAY

The Christian Life

By STEPHEN J. BROWN, S.J.

"For the grace of God hath appeared to all men, instructing us that putting away all ungodliness and worldly desires, we should live soberly and justly, and godly in this world" (Titus, ii. 11-12).

SYNOPSIS: Introduction: The New Year, reminding us of the passing of Time, suggests a survey of past and future. We choose to look to the future, and consider St. Paul's description of the true Christian way of life.

I. Negatively, this is the putting away of ungodliness and worldly desires.

II. Positively, it is expressed in three words: (a) soberly; (b) justly; (c) godly.

Conclusion: The goal of life.

INTRODUCTION

There are certain moments in life, my dear brethren, when we seem to be able to touch, as it were, with our finger the passage of time, the transition between the past and the future. Such moments are anniversaries, birthdays, jubilees, and the like. Another such moment is the passing of the old year and the coming of the new. At such moments it is natural, and it is salutary too, to pause and take our bearings, to stand on the dividing line between the past and the future, and cast our eyes backwards and then forwards, so as better to bring home to ourselves where we stand at that moment and how it fares with us in this our pilgrimage of life.

Most of you, no doubt, have just been doing something of the kind. But possibly what many of you have passed in review has been your worldly affairs, or at best the outward happenings of your lives. Your thoughts have been busy about the progress of your business or your profession, or about the ravages wrought by the passing years on your bodily health and activity. You have been musing over the ups and downs of the past, or plotting and planning

for the future. Possibly, not many of you have been preoccupied with that main business of every man's life, the saving of the soul. Yet, on this first day of the new year it may be that it, too, claims some consideration.

THE LESSON OF NEW YEAR'S DAY

For the passing of the old year and the coming of the new is our annual reminder that time is passing away, that the hurrying hours are carrying us swiftly onward—how many of them have passed since this day last year! And they are carrying us—whither? Towards that moment when for us time shall be no more, shall be neither past nor future but only that everlasting Now which we call eternity. I will not, however, call upon you now to make a serious survey of the condition of your souls. Please God, they are in the state of grace. I will ask you to look towards the future, and for a few moments to look at it in the light of that most instructive passage from the Holy Scriptures which the Church has chosen for the Epistle of today. It is taken from the letter which the Apostle St. Paul wrote to his disciple Titus, and its theme is the way of life which in his preaching he is to set before the faithful.

ST. PAUL ON THE CHRISTIAN WAY OF LIFE

In the first place, however obvious the matter may seem to us, it was necessary to tell these new-made converts from paganism that, if they were to live like Christians, they must put from them once for all impiety and worldly desires—"impiety" which meant disrespect and neglect and even contempt shown towards God and sacred things, and "worldly desires," which we may take to mean absorption in the interests and ambitions and struggles of this world, to the exclusion of the true end and aim of life which is the winning of our souls' salvation.

For us Catholics of today that of course is elementary, and I need not insist upon it further. But St. Paul goes on to describe that conception of life which, as being the Christian notion of how life ought to be lived, is to be set before the newly converted. That conception he sums up in three words: "soberly, justly, godly." He is not speaking of the higher ways of holiness, but of the common way which every Christian worthy of the name should walk. Let us

endeavor to bring home to ourselves the true significance of these words.

LIVE SOBERLY

"Soberly" means in the first place just what we usually mean by the word—moderation in food and drink. It condemns implicitly as un-Christian the excessive feasting and revelry, over-eating and over-drinking, in which people are wont to indulge on certain occasions and at certain seasons. These would be pagan manners for St. Paul. But that is by no means all. St. Paul is speaking besides, not indeed of self-sacrifice and heroic self-denial, but at least of self-restraint and self-control, control of the passions, control of the love of pleasure. The great Apostle was no kill-joy, no gloomy Puritanical fanatic. It would be easy to quote from his writings many and many a passage in which he bids his Christian converts rejoice, for joy is the very spirit of the Christian life. But he knows that the way to happiness does not lie through self-indulgence nor through endless rounds of pleasure and amusement. The world thinks otherwise, the modern world especially. It preaches its gospel to you in the picture house and the daily paper, in novel and magazine. And the burden of this gospel is: "Live your life to the full; snatch from life all it can give of pleasure and amusement; surround yourself with every comfort that money can buy. Live up to your wealth and station. Outdo your rivals in luxury and extravagance." And thus we have the lavish display of wealth that flaunts itself in our assemblies and in our streets, the junketings and carousals that go on within doors. Against all this St. Paul sets that stern little word "soberly." You are Christians, not heathens. Therefore, control your passions, curb your love of pleasure, be moderate in your amusements. Life to a Christian is a serious thing, serious not in itself, but as a preparation for another life that is to come.

LIVE JUSTLY

Such is our duty to ourselves. But a man is not alone upon the earth, nor can he stand alone. He has duties to those about him. And so St. Paul's second word is "justly." He does not speak of charity. For the moment he is on a lower plane. Before there can be question of charity, there must at least be justice. And what is justice? It is the great virtue that respects the rights of all, and

gives to every man his due. The heathen world was full of every kind of injustice, every form of wrong—the wrong of slavery in its vilest forms, wrongs inflicted by the powerful upon the weak, oppression, tyranny, robbery, foul play, extortion. All these flourished exceedingly in the pagan world, though many of them went by other names on the lips of the men of those days. And so there was a world of meaning in that little word “justly” as it was set down by St. Paul. And in our modern world, too, there flourish many forms of wrong, though often veiled under other names. The ugly thing that you call “graft,” goes by other and milder names in other circles. But you know that it is all around us, and that as Christians you must have none of it. Please God, in the audience that I am addressing the grosser forms of injustice do not prevail—the defrauding of the laborer of his hire, the wronging of the defenceless and the poor, the malversation of public funds, swindling, cheating, and theft. But there are, so to speak, minor forms of injustice and wrong—petty pilferings, little dishonesties in business, crooked dealings, the taking of mean advantages, and the like. And there is the wrong you do your neighbor by hating him, or by injuring him in goods or character or prospects. All these are unworthy of a Christian; they are incompatible with a true Christian life.

LIVE GODLY

But though it is much for a man to live his life soberly and justly, with due control of himself and right dealings with his fellowman, this is not enough for a Christian. And so St. Paul adds that third word “godly”—piously, that is to say, remembering his duty to One higher than either self or fellow-man, to the God who is Maker and Master of both. And here we are brought into contact with some of the worst aberrations of the modern mind. For St. Paul’s first hearers, newly won from paganism, his word “piously” had a clear and definite meaning: they were to transfer from their false gods to the One True God all worship and religious observance. To the well-instructed Catholic of today it has likewise a clear and definite meaning. But as for the thoroughly worldly minded Catholic, and for that large element of the modern world which has rejected Christianity, “pious” is a word which has no place in their vocabulary, or only a place of contempt. From the prophets of the day they have

drunk in one or other of those many religions or "philosophies" which are all reducible to two main types: first, the type that makes a man's self the sole center of all his thoughts and desires, his efforts, and his hopes, and, second, the would-be higher sort that at least recognizes a man's duties towards his fellows—altruism, philanthropy, or whatever it may be called. If God be acknowledged at all, He is accepted simply as a beautiful and helpful idea that may add to a man's comfort, make the world more interesting, or provide a further motive for general benevolence.

The Christian Faith about God and man's duties to Him are wholly different. For the Christian, God is the Almighty Creator, Absolute Lord and Master of mankind, to whom man owes a worship and a service more unquestioning than ever slave owed to master, for man is the mere creature of His hands. The outward manifestations of man's duty to his Creator St. Paul expresses by that word "godly."

Soberly, justly, piously—is all life, then, summed up by these three words? St. Paul does not say that, and it is plain that there are other elements in life. But this much is beyond all doubt, that a life which cannot be described by these three words is not a Christian life. Look to it, then, my brethren. Ask yourselves if in your lives there is self-control, just dealings with all your fellow-men, and the fulfillment of all your religious duties.

THE GOAL OF LIFE

Having described in these terms the Christian way of life, St. Paul proceeds to point to its goal. What must a man look for from life? Is it to be fame and notoriety? Or success and place and power? Or merely a long series of pleasures and amusements? Or even learned and cultured leisure? You will admit that, in the eyes of most men, these are the prizes of life. But in St. Paul not one of them is so much as mentioned. Instead, the Christian is to set before his eyes the goal which is beyond and above them all. The Christian is to live thus, "looking for the blessed hope and the showing forth of the great God and our Saviour Jesus Christ." That destiny it is which gives to life its true meaning, raises it high above petty cares and trivial activities, and sheds upon its joys and sorrows the radiance of eternity.

THE EPIPHANY

The Magi's Mission

By J. S. LINEEN, B.A.

"Unless you be converted and become like little children, you shall not enter the kingdom of God" (Matt., xviii. 3).

SYNOPSIS: I. Importance of the Magi's Mission.

II. Attitude of Herod.

III. Attitude of Herods of history.

IV. Attitude of Herodians.

V. Attitude of Magi.

Had the Magi come on state business from foreign parts, they would certainly have attracted notice in the city of Jerusalem. Their eastern caravans, brightly-colored garments, and files of heavily-laden camels would have roused the curiosity of the multitude. But here was an embassy that surpassed in importance the highest functions of diplomatic service. The object of their visit was not so much of local or national interest. No; it was rather of worldwide import—more than that, it was of such paramount importance to heaven and earth that heaven and earth had joined to lend it grace and dignity.

Amidst the glittering lamps of the clear oriental night, one star outshone its fellows, and pointed out, as of old the pillar of fire to the Israelites, the way in which they should direct their steps. Following its course, travel-stained and toil-worn, they enter the city, relate a strange and startling story, and ask a question such as had never before been framed by human lips: "Where is the King of the Jews, who has been born? We have seen His star in the East and have come to adore Him" (Matt., xi. 2).

No answer is forthcoming from the multitude. They must needs approach King Herod for the information desired.

HEROD'S ATTITUDE

For upwards of thirty years this Idumean usurper had occupied the throne. Cunning and cruelty had served to maintain his position, but had proved inefficient to render it secure. Love of power had been his ruling passion; dread of rivalry its accompanying scourge. Treachery and bloodshed had wiped out the Macchabean claims and claimants, but here was a new and formidable rival sprung from the

House of David. It is impossible to deceive all the people all the time, no matter how ingenious the tactics employed. Of this Herod was convinced. Well did he realize that fear rather than love inspired the people's services to him, and that, given a favorable opportunity, they would not hesitate to throw off his yoke. Having adopted their religion for his own selfish motives, he knew that his people were buoyed up with hopes of a heavenly-sent Deliverer who would extend His rule to the ends of the earth.

At the first intimation of the approach of those strange visitors, his mind becomes a prey to jealousy and fear. He summons the Magi before him, dissembles his state of mind, feigns a keen interest in their story; in fact, he looks like the innocent flower, but is the serpent under it. To disarm suspicion, he summons the High-Priests and commands them to ascertain where the Messiah is to be born. About their answer there is no hesitation. The prophecies have made it clear: "In Bethlehem of Juda," they said, "for it is written: 'And thou, Bethlehem, land of Juda, thou art not the least among the principalities of Juda, for from thee shall spring the Chief who shall feed the flock of Israel, My people'" (Mich., v. 2).

With consummate duplicity the dissembler made minute inquiries regarding the time of the appearance of the star. The guileless Magi imparted the desired information. Feigning an intense interest in their great quest, "Go to Bethlehem," he said, "seek zealously for the Child, and as soon as you have found Him, make it known to me that I too may go to adore Him."

No sooner have the Magi departed than the mask of hypocrisy is discarded, and the machinery set in motion to accomplish his fell designs. Like Macbeth, he seems to say to himself: "I am in blood stepp'd in so far, that were I to wade no more, returning were as tedious as go o'er." Thus did his mind, full of the scorpions of jealousy, plan the crowning cruelty of his life of crime—the Slaughter of the Innocents.

In warding off the rightful heirs to the throne, Herod had hitherto been successful. Against the Saviour his designs were unavailing. Craft, cunning and cruelty may vanquish men. They are impotent against the plans of an All-Wise God. Heaven intervenes. Its intelligence department—God's holy Angels—direct Joseph and the Magi

to take the necessary precautions to preserve the life of the Infant Saviour.

HERODS OF HISTORY

Who is man to lift his hand against his Maker?

A poor player
That struts and frets his hour upon the stage
And then is heard no more."

History records the execrated memories and deeds of many Herod-like individuals. The Church, like its Founder, has been the object of their Lilliputian attacks. They have strutted about on the stage of life, as if the heaven and the earth were theirs. They have stormed, raged, persecuted and exhausted all the resources of their perverse ingenuity in a futile effort to exterminate the religion of Christ, but once their hour had struck, they were "heard no more."

Nero, Domitian, Diocletian, the inveterate enemies of the early Church, Luther, Calvin, Henry VIII, Elizabeth and Cromwell—each raised a temporary storm against Christ's Spouse. They made their presence felt during their brief hour upon life's stage. They are "heard no more," while the Church's voice rings out as clearly as ever from her numerous broadcasting stations throughout the world and the centuries.

HERODIANS

Besides the avowed and outstanding Herods of history, there are others who, by their obduracy of heart and their attitude to the light of truth, markedly display Herodian traits.

No matter how low a man may have sunk in the depths of sinful depravity, no matter how long he may have been wallowing in the mire of sensuality and vice, the All-Merciful God flashes in upon his soul from time to time the searchlight of His actual graces. In those lucid intervals, in the glare of those heavenly rays, he beholds his hideous deformity. His conscience is shaken with salutary fear; his eyes are open to the vanity of his pursuits; his pleasures seem like empty bubbles. Heaven seems worth attaining, hell worth making sacrifices to avoid. How does he act? He shuts his eyes to the light, rejects God's proffered hand of help, increases his guilt so that the last state of that man is worse than the first.

"Jerusalem! Jerusalem! . . . how often would I have gathered together thy children, as the hen doth gather together her chickens under her wings, and thou wouldst not!" (Matt., xxiii. 37).

"I called and you refused. I stretched out My hand and there was none that regarded, you have despised My counsel and have neglected My reprehensions" (Prov., i. 24, 25).

THE MAGI

In what striking contrast to the attitude of Herods and Herodians in face of the light stands that of the sincere and simple-minded Magi!

Living outside the pale of God's chosen people; enlightened only by such scanty spiritual information as occasionally filtered through; less versed in the Scriptures than either Herod or the High-Priests, they eagerly followed every faint glimmer of light from heaven or earth that pointed in the way of truth. For years they had been nightly scanning the skies for the prophesied intimation of the Messiah's approach. When at last 'mid Heaven's glittering lamps, they behold the long-awaited sign, their joy and enthusiasm know no bounds. No dallying now; no hesitation; no time to consider motives of apprehension. A duty which blots out all minor claims is calling. The journey may be long; the dangers many; the season unpropitious; lukewarm natures might find ample justification for inactivity. Not so theirs. Their inspiring principle is the same as Newman's many centuries later: "Lead, kindly light."

What a glorious example of child-like simplicity and sincerity do we find in the conduct of the Magi! Had we had the choice, what more worthy representatives could we have chosen to express our welcome and present our gifts to the Babe of Bethlehem—to Christ our King?

Let their example be our guiding light. Craft, cunning, cruelty and guile, self-imposed blindness to the light of truth, may bring temporary and fleeting success in their train. Sheer wickedness may help us to maintain a place for a time in the world's limelight. It is only the sincerity and simplicity of the unsophisticated Magi that will procure for us treasures in Heaven, "where neither rust nor moth consume, and where thieves cannot break through and steal."

FIRST SUNDAY AFTER EPIPHANY

One in Christ

By FRANCIS BLACKWELL, O.S.B.

"We, being many, are one body in Christ, and every one members one of another" (Rom., xii. 5).

SYNOPSIS: I. *Our soul, created by God and infused into our body, is distinguished from other souls as the soul assigned to our particular body.*

Our body, coming down to us from a long line of ancestors, inherits tendencies and propensities, good and evil, which our soul, exercising her free-will, follows or resists all our life. Our following and resisting these tendencies and propensities make up our personal character. No two men are exactly alike. No two have drawn upon precisely the same antecedents. No two exercise their will in precisely the same way. Yet, we Catholics, being many, are one Body in Christ and every one members one of another.

II. *How are we one Body in Christ?*

- (1) *Our Head: the glorified God-Man.*
- (2) *His mystical Body: the Saints on earth and in Heaven.*
- (3) *Head and Body inhabited, illuminated, knit together and perfected by the Descent and Presence of the Holy Ghost.*

III. *That we are one Body in Christ is manifested on earth by the fact that we*

- (1) *agree in one Faith;*
- (2) *all have the same Sacrifice and Sacraments;*
- (3) *are all united under one Head.*

God, my brethren, created the body of Adam from the slime of the earth. He breathed into him the breath of life and gave him a spiritual soul. Then, from Adam the Creator formed the body of Eve, and gave her, too, a living soul. Had God chosen, He might have produced the whole human race in the same way as He had produced Adam or Eve; but, that a more wonderful work might give Him greater glory, He did otherwise. He blessed Adam and Eve, saying: "Increase and multiply," and allowed them to become sharers with Him in a most noble work. Human nature being two-fold, material and spiritual, God permits the material part—the body—to be bestowed by the parents, while He Himself creates the spiritual part—the soul—and infuses it into that material body. A marvelous work, indeed, that men and women should coöperate with God in giving existence to beings who can know, love and serve Him in this world and be happy with Him forever in the next!

Our soul, brethren, which is created directly by God and infused into the body which we receive from our parents, is distinguished from other souls as the soul assigned by its Creator to our own particular body. But, as all the works of man are imperfect, so is the result of man's part in the great work of propagating the human race. For the body into which our soul is infused, coming down to us from a long line of ancestors, inherits from them tendencies and propensities—often enough towards good, but more often towards evil—which our soul, exercising her free-will, follows or resists all our life.

Our following and resisting these tendencies and propensities make up our personal character. No two men are exactly alike. No two have drawn upon precisely the same antecedents. No two exercise their will in precisely the same way. Yet, we Catholics, being many and so various, are one Body in Christ, and every one members one of another.

HOW ARE WE ONE BODY IN CHRIST?

In the fourth chapter of his Epistle to the Ephesians, St. Paul endeavors to give us some idea of the mystical Person of Christ. He would have us realize, as the Head of that mystical Person, the glorified Jesus, both God and Man. He describes the Body which belongs to this Head as consisting of the Saints, whether still on earth or already passed to the other life—that is to say, of the Blessed in heaven above and of the apostles, or pastors, and faithful here below. This Head and Body, he declares, are inhabited, illuminated, knit together and made perfect by, as it were, their Soul, through the Descent and Presence of the Holy Ghost.

Before He left them, Jesus had said to His Apostles after the Last Supper: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. . . . It is expedient to you that I go; for, if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

As Head of the Church, Jesus Christ, our Redeemer, is the source, the fount of sanctifying grace to His Mystical Body; but the sanctifi-

cation of that Body is actually brought about by the Holy Ghost, who is given in His name. Never shall the Spirit cease to be united with Christ, the Head of the Church, both as Jesus is God and as He is Man. Never shall the Spirit depart from the Church. Though individuals fall away from her, never shall there cease to be a Mystical Body for that Divine Head. Nor shall those three sublime and mystical unions of the Head with the members, the members with one another, and the Holy Ghost with both Head and members ever cease to be.

PROOFS THAT WE ARE ONE BODY

Christ did not found His Church that she might be uncertain, wavering, "tossed to and fro, and carried about by every wind of doctrine" (Ephes., iv. 14). He intended that her members should be guided and preserved by inherence in His Mystical Body, depending upon that Body and not the Body upon them. That we Catholics, dear brethren, are this one Body in Christ is manifested on earth by the fact that we all agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head. In every age and place, the Church is one in *doctrine*. She is ever one in *communion*, all her members having the same means of salvation and sharing the same Sacrifice and Sacraments. She abides, also, one in her *government*, centered in one supreme Ruler—the Pope, the Vicar of Christ on earth.

SECOND SUNDAY AFTER THE EPIPHANY

The First Miracle

By G. L. CAROLAN

"This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him" (John, ii. 11).

SYNOPSIS: I. *Introduction: The Gospel speaks of the first miracle our Lord wrought.*

II. *Jesus performed this miracle: (1) on account of the poverty of the marriage couple, and God still works many miracles on account of our poverty; (2) on account of (a) the faith of the Apostles, (b) our faith; (3) on account of the Sacrament of which it is a figure.*

III. *Conclusion.*

After relating the birth of our Divine Saviour at Bethlehem, the

solemn circumcision and presentation of the Divine Child in the temple, His flight into Egypt and return to Nazareth, and the journey of Jesus at the age of twelve years to the temple of Jerusalem, where He heard the doctors of the law and asked them questions, and was in turn questioned by them, the Gospels are silent about the period of His life extending from the age of twelve years to that of thirty. These years He spent in retirement and seclusion in the home of His parents at Nazareth, being subject to them. Now the time had arrived at which He was to appear in public in order to manifest and fulfill His divine mission of Redeemer and Saviour of the world. This great work He began by being baptized by St. John the Baptist in the Jordan. Then He retired into the desert and fasted forty days and forty nights. Coming out from thence, He gathered a number of disciples around Himself, and with them made His missionary journeys into all the parts of Palestine. His first journey was to Nazareth, where He had been brought up and His mother dwelt. Visiting the synagogue, according to His custom, on the Sabbath day, He rose up and spoke for the first time publicly before the people. But, because He told them unpleasant truths, they "were filled with anger. And they rose up and thrust Him out of the city; and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way" (Luke, iv. 28-30). Going towards Carpharnaum, He came to the village of Cana. In this place we find Him, according to today's Gospel, at a marriage; for Mary His mother had relatives there, and was therefore invited, and, when Jesus with His disciples came unexpectedly to the town, they were also invited. These new, unexpected guests were perhaps the cause of the wine failing so soon. But He was come who could easily remedy this deficiency. He had certainly foreseen this, and His appearance at the marriage was undoubtedly not without a purpose, as is proved by the miraculous changing of water into wine by which He relieved the distress of the couple. But this was not the only end He had in view. There were other reasons which induced Him to perform this miracle, and these we shall consider this morning. He worked His first miracle on account of the poverty of the couple, on account of the faith of the Apostles and our faith, and on account of the Sacrament of which it is a figure.

JESUS PERFORMED THIS MIRACLE TO SHOW HIS LOVE OF POVERTY

"There was a marriage at Cana of Galilee," the Gospel tells us, "and the mother of Jesus was there . . . And the wine failing, the mother of Jesus saith to Him: They have no wine." The couple were evidently poor, for on such occasions rich people provide not only sufficient for the need but an overabundance, and they would consider it a disgrace to seem guilty of an ill-timed parsimony. On the contrary, they have to make a great display. The couple, therefore, were poor, and they did not hide it, nor were they ashamed of their poverty. Their relatives, Jesus and Mary, were poor, for the royal family of David, from which they descended, had altogether fallen into a deep poverty and obscurity. Hence, we find at the marriage a poor couple and poor relatives, who, nevertheless, were full of joy and happiness. The only thing that disturbed their joy and happiness somewhat, was the failing of the wine. But this should soon be remedied. Jesus approached the waiters and said to them: "Fill the water pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast." And when the chief steward tasted the contents, the water had been changed into good wine. Thus Jesus worked His first miracle out of love of poverty.

Out of love of poverty, God still works many miracles. In regard to God, we are all poor; He alone is rich, and man only is so far as God bestows the treasures of His omnipotence upon him. He who does not recognize this, is, despite all his abundance and all his wealth, poorer than he who possesses nothing. And yet, there are many who do not admit this fact. What would they be if God were to withdraw His hand from them? What would they be if God did not continually repeat the miracles of His omnipotence and mercy? "Christ changed water into wine," says St. Augustine, "and all wondered because they did not know His Divinity. God changes every year the water that rains upon the fields and the dew of heaven that falls upon the earth by means of the vine into beneficial wine, and hardly anyone returns thanks to Him, because men do not consider the works of His omnipotence. And so it is with every other fruit of the earth. So little do men reflect on the benefits of creation and the miracles of Divine omnipotence which they have always before their eyes, that they consider them to be nothing wonderful on the

part of God, and nothing enlivening to their faith, unless they occur very rarely and in extraordinary times." How much we would benefit if we deeply pondered these silent, regular workings of Divine omnipotence! And how much progress we would make in the so necessary virtue of humility if we consider that we have not the least reason for self-elation, that we would be poor, very poor, without God, without the help and blessing from above!

TO STRENGTHEN OUR FAITH

Our Divine Saviour also wrought His first miracle on account of faith. "This beginning of miracles," says the Gospel, "did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him." Jesus had begun His missionary life and had gathered a number of helpers around Himself. His first disciples were Andrew and Peter, James and John, Philip and Bartholomew. They were prepared for their future calling and initiated into the mysteries of the kingdom of God. For this purpose they needed, above all, faith in the divine mission of their Master, that He was the Messiah promised to His people as their salvation. Words did not suffice, for His disciples were ignorant, uneducated men. Such men often cannot be convinced by word of mouth; they must also see, they must be convinced with their own eyes, if their faith is to strike deep roots in their hearts. The unbelieving Thomas expressly affirms this later, when he says: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe" (John, xx. 25). And how often did Jesus not reproach His disciples with the fact that they believed more in His works than in His words! Hence He had to confirm His words by miracles, and He made a beginning by changing water into wine. What impression this miracle made on the Apostles, the Gospel tells us in the words: "And His disciples believed in Him." Thus Jesus performed His first miracle on account of faith.

AS A FIGURE OF THE BLESSED EUCHARIST

Finally, Christ wrought His first miracle also on account of the Sacrament of which it is a figure. The miracle of changing water into wine points to the still greater miracle of changing wine into His

most precious Blood. It was but natural that this miracle made an especially deep impression on John, for he, of all the Evangelists, has given us the most vivid and accurate description of the wonderful change of bread and wine into His Body and Blood. Therefore, St. John Chrysostom says: "The changing of water into wine was only a figure of a still greater change He had in mind; it was a figure of the changing of wine into His own Flesh and Blood; then, through these, the change of weak, sinful men into courageous confessors and witnesses of the Gospel, as also the change of a sinful soul into a child of God; but both these changes were the work of Divine grace and omnipotence." Therefore, we cannot doubt the one change or the other; for, says St. Cyril: "Since the Lord said of the wine: 'This is My Blood,' who can doubt and say, it is not His Blood? Has He not at Cana in Galilee, through an act of His will alone, changed water into wine, and should we not believe Him, when He changes wine into His Blood?"

You see, therefore, the mysterious purposes which guided our Divine Saviour in the performance of His first miracle. The wonderful change which took place at the Last Supper, stands in an intimate relation to the miracle wrought at the marriage of Cana in Galilee. On both occasions we have an espousal, on both a change. At an earthly espousal, Christ changes water into wine; at a spiritual, heavenly espousal, Christ Himself the bridegroom, changes for His bride—the human soul—wine into His most precious Blood. In truth, a miracle of grace, and a miracle of love!

We have, then, learned the gracious, holy, and mysterious purposes Jesus had in view in performing His first miracle at Cana in Galilee. He wrought it out of love of poverty. Let us then, perform, if not wonders, at least pious works of Christian charity in the hope that the water of our good works will be changed into the wine of eternal life. He wrought the miracle on account of faith; and "His disciples believed in Him." Let us also believe in Him, not in thought and in word only, but in deed and in truth. He worked it on account of the Sacrament. May His omnipotence and grace change us through this Sacrament into children of God and heirs of heaven. Amen.

SEPTUAGESIMA SUNDAY

The Many and the Few

By AUG. T. ZELLER, C.S.S.R.

"Many are called but few are chosen" (Matt. xx. 16).

SYNOPSIS: *Introduction: the import of the parable.*

Body: I. The Few: (a) the Infants; (b) the Sinners; (c) the Persecutor.

II. The Many: (a) the grace of lifelong service; (b) the joy of lifelong service; (c) the glory of lifelong service.

Conclusion: Work for God, and learn to know His goodness from His miracles of grace in the few.

The spirit of St. Paul's words to the Corinthians is an invitation to work, a call to battle. When Holy Church places this Epistle and Gospel side by side on Septuagesima Sunday, when Lent is already in the offing, no doubt she intends us to understand that the meaning of the one is illustrated by the other, and that the same practical truth underlies each.

In fact, there is a strange parallel in the words of St. Paul and of Our Lord. "Many are called," said the Saviour, "but few are chosen." "They that run in the race," says St. Paul, "all run indeed, but one receiveth the prize." St. Paul's words even seem more emphatic. And yet he gives everyone a chance to be that "one," for he turns to all with the words: "So run that you (all) may obtain."

The burden of his words, then, is simply: "Work, strive, labor; your reward is certain and supreme." And that seems to be the exhortation implied in our Lord's words: work in the Master's vineyard faithfully and gladly, while admiring His extraordinary goodness in the case of some.

THE FEW

Some indeed receive God's reward without a lifetime of labor and struggle. How many an infant is taken with the baptismal water scarce dry upon its brow—grace still glittering untarnished from the first touch of Christ upon its soul! We do not envy them. We do not begrudge them their unspeakable bliss. We rather rejoice that the little one we loved so well, taken by God, is happy with Him forever, and waits to meet us in the joy of heaven.

His goodness to that child is an assurance and pledge of His fatherly kindness to us.

Again, there are those who, gifted with the faith in childhood, have nevertheless led lives of sin. There seemed to be not a care for the kingdom of heaven; there seemed to be no effort or struggle; they seemed to have given up the race. But in the end, almost with the light of eternity breaking in upon them, a great grace is vouchsafed them; and the whole course of a lifetime is changed, and a soul, used to the darkness of sin, is suddenly flooded with the light of heaven.

THE SINNER

Cardinal O'Connell tells of such a one in one of his "Sermons and Addresses": "Only a short time ago, in the cold, cheerless cells of one of our state prisons, a man lay dying. He was known to be one of the most hardened criminals of his time. There was no crime in which he had not steeped himself; and, as his reformation was hopeless, he was sentenced to prison for life. Even there he was recognized as a desperate man, and even his fellow-prisoners avoided him. He was at length seized with a fatal illness, and at last lay dying, friendless, alone, a criminal. His condition thus pitiful seemed but to make him all the more hardened.

"In vain those about him implored him to relent and die at least in peace with God; all in vain. Finally, the priest knelt by his bedside, and began to say aloud the Lord's Prayer and the Hail Mary. He watched the dying man as he prayed. At first his face was as unmoved as if it were of stone. But soon a cloud, (as if of pain,) convulsed his features; a deep sob escaped his lips, two large drops stood in his eyes and then slowly trickled down his rough, worn cheeks; one hand slowly sought the other and finally clasped it.

" 'Pray for us sinners,' continued the priest. And at last, at last, that tongue was loosed, and the man whispered in low, fervent tones: 'Now and at the hour of our death, Amen.'

"He gasped, and the bystanders thought he was dying. He reached out his wasted arm and caught the priest convulsively. The priest leaned over him to hear what he had to say. Between sobs from a broken heart, the prisoner whispered these words:

" 'My mother taught me that prayer when I was a boy. I left

her fifteen years ago for a life of crime. Tell her I said it before I died.'

"The hand relaxed, the head sank back upon the pillow, a quiver shook the frame. The priest held the crucifix to the man's lips; large tears fell upon it as he kissed it. A moment of awful oppressive silence. He was dead."

But his soul, we have every reason to suppose, was blessed with the assurance of life everlasting. It was the eleventh hour.

In fact, the first of all these was the good thief on the cross, to whom Our Lord said: "This day thou shalt be with Me in paradise." How many a condemned criminal since that day, in the gloom of the death-cell, was the recipient of a great grace! Recent examples are still fresh in our minds, and there were some who murmured "against the Master of the house." Nay even, there are those who turned against God; who spent their lives practically in an attempt to ruin His work on earth and to blot out His Name from the hearts of men.

THE PERSECUTOR

In 1904, for instance, there died a former Premier of France. During the silent watches of the night, two veiled figures knelt alone and prayed beside that shrouded form. It was M. Waldeck-Rousseau, the man who made the first law against Religious Orders, driving them out of France. Before his death he was reconciled to God. By whom? By one of the very religious who had been the victims of his persecution. What were the two veiled figures that prayed by the lifeless form? Two of those nuns whom he had deprived of home and country by his laws.

Waldeck-Rousseau, in his day, played a great part in the policies of France. To satisfy ambition, he had bartered his conscience, his religion, his honor, his God. Dazzled by the tinsel-splendor of worldly greatness, he had become blind to all else, and was found the ready instrument of the enemies of the Church in their schemes of persecution and repression.

Within a few short months the great statesman had fallen from power. Broken and dissipated, he was deserted by the obsequious followers of yesterday. As his weary, sin-burdened soul learned wisdom amid the bitter humiliations of his fall, through the gentle charity and Christlike spirit of the good Sisters whom he had sac-

rificed to Masonic hate, he was drawn back from his wanderings to the innocence of childhood days. His troubled conscience regained its calm. The outraged Church received again with open arms her wayward child. The Good Shepherd had led the lost sheep back to the fold. It was the eleventh hour.

History has many such to recall. These are, indeed, the monuments of God's goodness and mercy. Will you quarrel with the Master like the laborers in the Gospel? Or will you not rather learn from these how good God is? Stand before a monument. Will you, steeped in wonder and carried away by admiration, wish that the sculptor had not poured out all his genius and skill upon it?

So we must rejoice—every understanding heart will rejoice—at these miracles of God's love for man. Could anything be to us so convincing a revelation of God's goodness? Is there any other pledge so reassuring to us of the ceaseless activity and the "unwearying chase" of the Good Shepherd? And perhaps they are the answers to prayer—the prayers of a devoted and sorrowing mother, or the prayers of the faithful for sinners. And some day the hidden cause, the missionary unseen, will be revealed. "Let not your eye be evil because I am good," says the Master.

THE MANY

No, not even should the fierce brunt of battle fall heavily upon you. The Many, the great multitude of God's children, must reach their salvation by dint of struggle and effort. All have their chance, all have their opportunity, all have within their grasp the necessary help to sustain them. But God's call is a battle-cry.

THE GRACE OF LIFELONG SERVICE

Saints are not born; they are made—and ah! none understand better than they that God "must char the wood ere He can limn with it." Is not that the story of practically every life in our "Lives of the Saints"? What a revelation of daily and hourly labor and combat there is in the words of St. Paul, for instance! "I therefore so run, not as at an uncertainty; I so fight, not as one beating the air. But I chastize my body and bring it into subjection; lest, while I preach to others, I myself should become a castaway." And those others, almost pathetic, and yet so brave, in which he tells of his

labors: "Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck . . . in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles . . . in labor and painfulness, in much watchings, in hunger and thirst, in cold and nakedness." And over and above, "there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing thrice I besought the Lord that it might depart from me. And He said: My grace is sufficient for thee, and power is made perfect in infirmity." And so he has courage to say: "Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me" (I Cor., xi. 25-27; xii. 8).

Happy indeed are those whom the Master chooses from their very infancy, and brings to toil beside Him in the vineyard of the world. Through all the avenues of daily life, up humdrum ways of home cares, daily toil, worry over children, struggles for a livelihood; through all the heroism of ordinary life and every-day fidelity against countless temptations; through the glamor and danger of wider and more public service; through long years of renunciation and devotion and consecration; through silver jubilees and golden jubilees; from childhood through youth, into old age and the grave: to work for the Master, under His eyes, by His side! Is there a grace, a gift to compare with that!

THE JOY OF IT

Who shall tell the joy of such labor and struggle? The Little Flower, that sweet Saint of our own day, tells us her own experience, how it made life a song. "Yes, my well beloved Jesus," she writes amid suffering, "it is thus that my life (not for a day, but day after day) is consumed for You. I have no other means of proving to You my love than by strewing flowers before You; that is to say, by letting no little sacrifice escape me—no look, no word—by profiting by the least action and doing them for love of You. I wish to suffer for love, and even to rejoice for love of You. I shall never meet one such flower without scattering its petals for You. And then I will sing. I will sing always, even though I have to pluck my roses from the midst of thorns. My song shall be all the sweeter, the more these thorns are long and piercing."

Stranger still, perhaps, is the testimony of St. Margaret of Cor-

tona. She was for a long time tried by God with a feeling of abandonment and despair. It was a real martyrdom.

"Lord," she would say in her bitter moments, "if I must be damned as I deserve, grant me at least the grace of loving and serving You faithfully here below to my last sigh."

At length the hour of relief came, and our Lord himself appeared to console her. Trembling with joy, Margaret turned to Him:

"Lord," said she, "why have You so long abandoned me?"

"I have not abandoned thee," He replied, "I am always near thee; but thou wishest always to nourish thyself with the milk of sensible consolations, and it is necessary that, being the daughter of My Heart, thou shouldst be drenched with gall along with Me. Know then that thy constancy in dryness and interior desolation honors Me more and is more profitable to thee, because then thou servest Me, not according to thy taste, but according to Mine. Earth is a place of combat, and I do not wish that thou shouldst there taste the delights of paradise."

"Ah, Lord," was the remarkable reply of St. Margaret, "where You are, there is Paradise!"

THE GLORY OF IT

There is, moreover, a noble exaltation in the thought of God depending on us for faithful daily service—the glory of conquest.

*"Work!" sings a poet,
"Thank God for the pride of it,
For the beautiful, conquering tide of it,
Mastering stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so glad as the surge of it,
And what is so strong as the summons deep
Rousing the torpid soul from sleep!"*

Can you imagine the feeling of noble exaltation in the breast of the sculptor when his masterpiece stands before him complete? Yet, such is the work the Divine Master calls on us to do. We are to shape from these poor lives of ours a character fit to be with God and His angels and Saints forever; we must in the doing influence those around us for good; we must be made to the likeness of the Saviour Himself, and like Him must win our Resurrection through the Passion, our Thabor through Calvary.

CONCLUSION

The preaching, the toiling, the agonizing, the suffering, the torn and mangled, the dying Saviour! Ah, how He bore the heats and the toil of the day! What greater glory, what greater joy, what greater reward, than to be conformed and united to Him!

Work for God in your daily life; make it your motto. Rejoice that He trusts you to remain with Him through the years, and, from His exceeding mercy to the few, learn that we "run not as at an uncertainty; that we fight not as beating the air." And when the last day comes and we stand before the Master—the toilers through the long hours and the gifted ones of the eleventh hour, like first and last commingled—we shall each receive joy according to our capacity and according to the infinite goodness and magnificence of God.

Book Reviews

A CATHOLIC YEAR BOOK

On examining the recently issued *Official Catholic Year Book** one's first reaction is a feeling of wonder that such a work had not been published long before. Annuals of this character play a highly useful rôle in the activities of other and far less important institutions. It seems strange, therefore, that we should have had to wait until the present year of grace for an authoritative summation of the activities of the Church which is concededly the most vital factor in the religious and social life of America today. Let us at least be grateful that an urgent need is now capably satisfied, and that henceforth we shall know exactly where to turn when we need authentic information on the progress of the Catholic Church in our land.

On the score of authenticity, it is sufficient to mention that the work is issued under the supervision of a Committee of Bishops appointed by the American Hierarchy—the Rt. Revs. Thomas J. Walsh, D.D., Francis C. Kelley, D.D., and John F. Noll, D.D. The fact that the Hierarchy have thus identified themselves so directly and closely with the undertaking is a clear indication of the importance which they attach to the work.

The scope and variety of the information given is so wide that a mere listing of the topics treated would exhaust the space at our disposal. Consequently, it will be necessary to confine ourselves here to the briefest mention of the features that caught the present reviewer's attention, leaving unnoticed a wealth of other and doubtless equally interesting topics.

We deem it a very happy thought of the Editors to include in this first *Year Book* a comprehensive survey of the history of the Catholic Church in America. This survey serves as a natural introduction to the chronology of Catholic events during the past year (by Ernest F. Boddington)—a current history of the activities of the Church. To this same category of current history may be referred the translations of the important Encyclicals of the past year (by the Rt. Rev. Msgr. James H. Ryan)—documents to which priests especially will often wish to refer. Here also belongs Msgr. Ryan's résumé of the pastorals of the American Hierarchy.

There is an abundance of material of apologetical importance which it is well to have assembled between the covers of one book. We cite half a dozen articles of this description—"Catholic Charities" (Rev.

**The Official Catholic Year Book for 1928*. Published with the approbation of the Hierarchy of the United States of America (P. J. Kenedy & Sons, New York City).

Dr. John O'Grady), "Charitable Institutions and Agencies" (Rose J. McHugh), "Catholics and the Labor Problem" (Rev. R. A. McGowan), "World War Contributions of American Catholics" (D. J. Ryan), "Catholic Racial Elements in the U. S." (Elizabeth B. Sweeney), "Catholics and Peace" (Rev. R. A. McGowan).

Lest it be thought that these subjects are treated in superficial fashion, we give an example of the comprehensive discussion accorded to important topics. Catholic Education is discussed under the following headings: (1) Official Attitude of the Church on Education; (2) History of Catholic Education in the U. S.; (3) Legal Status of Catholic Education; (4) The Organization of the Catholic School System; (5) The Curriculum of the Catholic School; (6) Statistic Survey of Catholic Education; (7) Teachers in Catholic Schools; (8) The Cost of Catholic Education; (9) The Catholic High School Survey Movement; (10) Service Features of the N.C.W.C. Bureau of Education; (11) Catholic Educational Organizations. The first three of the above papers were contributed by Charles N. Lischka, Professor of Education at Georgetown University; the others by Francis M. Crowley, Director of the N.C.W.C. Bureau of Education. The mere citation of the headings sufficiently indicates the importance and interest of the discussion.

Catholic charitable and missionary activities are given a correspondingly exhaustive treatment. Statistics and general details are furnished for the Seminaries, Houses of Study, Mother Houses, Universities and Colleges, Hospitals, etc. A great deal of previously unpublished but highly interesting data is supplied regarding these different classes of institutions, in connection with which the reader must be referred to the work itself.

Among the many lists that will be both useful and of interest to most of our readers are those giving the personnel of the Sacred College of Cardinals, the Sacred Congregations, Tribunals and Offices in Rome, the Apostolic Delegations, Patriarchates, Residential Sees and Vicariates Apostolic throughout the World. For our own country are given (besides the Hierarchy) complete lists of the Monsignori and Deans, of the Provincials and Superiors of the Religious Orders (of Men and Women), and of Titled Laymen and Laywomen.

The Editorial Board and Publishers of this work are to be congratulated on their splendid accomplishment of a most important and difficult task. Here is a work that needs no recommendation—one that will sell itself.

THOMAS J. KENNEDY.

NON NOVA SED NOVE

A preacher esteems himself fortunate if, Sunday after Sunday, he is able to select from the prescribed pericopes a series of texts whose

comparative novelty or freshness of application may serve to awaken a new interest in his hearers. In his fine work on Preaching, Father O'Dowd has warned us to be sparing in the use of scriptural texts that have become threadbare through constant handling. Msgr. Mayenberg has also reminded us that serviceable texts may be found in any part of the Liturgy, and that when we avail ourselves of this fact we are taking texts from the very lips, as it were, of Mother Church herself. It is accordingly a helpful thing which Father Chapman has achieved in using the orations or collects of the Sunday Masses for both happy texts and appropriate treatments.¹ There is a desirable novelty in taking such a point of departure. There is also an illustration of the intimate connection between the Church's official prayer and the prescribed pericopes, since, as he says, "these prayers are found, on a little study, to sum up the doctrinal teaching of the accompanying passages from Holy Writ." He notes that the collects "have been sadly neglected, possibly because we have failed to realize how closely they are allied with the Eucharistic Scriptures of the same day." Still, he so far defers to the custom of taking the text from the Epistle or Gospel of the day as to embody such a text in the Introduction of each sermonette, while placing the collect as the opening text. Each outline contains about 1100 words. It should be added here that what is modestly called an outline is really a preachable sermon, although it could, of course, be further developed. The style of treatment is concise but withal interesting, and consults alike for brevity and for attractiveness.

Another kind of novelty, not at all reprehensible, is found in entitling a volume of sermons strangely, so that a careless glance may be caught and held merely through the force of novelty in title. But this rather worn-out fashion has received a newer meaning in two volumes—one devoted to American and the other to English preachers among our separated brethren—which bring together individually distinctive treatments of a single prime thought or theme.² The pulpit orators who thus contribute sermons having a single point of departure but thenceforward traveling in very varied directions, are outstanding preachers of many denominations. The volume now before the reviewer is devoted exclusively to English preachers. Among the contributors are the Archbishop of Armagh, the Bishops of Gloucester, London and Winchester, Dean Inge, Miss A. Maude Royden, the Rev. Drs. Garvie, Campbell, Morrison, and Jacks—in all, twenty names of notabilities among the various denominations. A biographical note on each preacher confronts the first page of his sermon. "If I had only one sermon to preach," what would be its theme? The question was per-

¹ *The Prayer of Faith: Brief Sermon Outlines for the Sundays of the Year, on the Orations or Collects of the Mass.* By the Rev. Michael Andrew Chapman (B. Herder Book Co., St. Louis, Mo.).

² *If I Had Only One Sermon to Preach.* Edited, with a Preface, by Sir James Marchant, K.B.E., LL.D. (Harper & Brothers, New York City).

haps suggested by the verse of Richard Baxter (which I quote from an insecure memory) :

"I preach'd as one who ne'er should preach again,
And as a dying man to dying men."

One is apt to think, in this connection, of the sermon of St. John, the Beloved Disciple, which was repeated so often during his declining years as to cause complaint among his disciples: "Little children, love one another." It was the dying sermonette delivered in effect by St. Teresa to her community, as the Breviary lesson of her feast reminds us. The Archbishop of Armagh, indeed, takes up a kindred theme in answer to the question, and treats of "Love Eternal." The Bishops of Gloucester, London, and Winchester take, respectively, "The Hope of Immortality," "King for Ever," and "A Vision of God." Dean Inge and Miss Royden take, respectively, "The Eternal Values," and "The Trustworthiness of God." Other themes are: "The Love of God in the Cross of Christ," "Glorying in the Cross," "The Supreme Quest," etc.—throughout, an interesting variety.

It is not inappropriate to add here, under the comprehensive heading of *Non Nova Sed Nove*, a work which is not a collection of sermons having a novel point of departure, but a work of devotion in honor of the Blessed Virgin.³ While the doctrinal and devotional literature taking our Lady as a theme is vast, and repetition is therefore inevitable, it is desirable that her glories should be translated, as it were, into the living speech and living sentiment of every age, so that all generations shall call her blessed, even as the Christian Gospel will find new expositors in every age till time shall be no more. The author does, indeed, acknowledge indebtedness for the larger portion of his volume to Cardinal Lépicier, of the Servite Congregation, but that eminent author of many volumes of piety and learning speaks to our own age with a living voice. The present author, Father Dourche, says modestly that his work (outside of its Fourth Part) is mainly a partial resumé of Cardinal Lépicier's "Tractatus de Beatissima Virgine Maria Matre Dei," which he styles *magnifique*. Father Dourche's point of departure is the eminence of our Lady because of the Divine Maternity. He reaches the end of his journey at the Cross of Jesus, where the Mother of God is seen as the Mother of Sorrows. The descent is a gradual, but an awful one—and yet has its wonderful consolations for us, who in the misery of our sinfulness can recognize the beautiful meaning of the *felix culpa*: for that fault of Adam gave us the Redeemer of the World, and reminds us also that, from His Cross, the same Redeemer gave to us, in the person of St. John, His own Blessed Mother to be our Mother. The Mother of Sorrows is the Mother of Sinners. Father

³ *La Vierge Sainte. Quelques-uns de ses titres à notre vénération.* Par le P. Joachim M. Dourche, de l'Ordre de Marie (Paris, 1928).

Dourche's style is adaptable to homiletic purposes, as it is vivid, picturesque, colloquial in a dignified fashion. The volume is dedicated (as is also that of Father Chapman, reviewed above) to His Eminence, Cardinal Hayes.

H. T. HENRY, Litt.D.

HOW THE REFORMATION HAPPENED*

When the day arrives—may it be long postponed!—for summing up the debt owed by Catholics to Hilaire Belloc, this volume will be one of the most substantial items on the credit side, for it is precisely the kind of book which was needed to answer the question which most often arises in the mind of any thinking person: "In the greatest of all centuries, the thirteenth, Christendom was in peaceful possession of the pearl of great price—how and why did it come to lose it?" Set out in the author's clear, terse style and with the usual masterly marshalling of facts which we expect—and get—from him, is the full reply in which the facts damaging to the rulers of the Church and to other so-called Catholics in high places are in no wise suppressed. To begin with, as Mr. Belloc has before insisted, let us consider that awful pestilence, the Black Death of the fifteenth century, for the Reformation—an equal pestilence in the spiritual world—has its roots deep down in that episode. For one thing, it weeded out many of the priests, and doubtless those most faithful in their duties. But, beyond that, it decimated the great religious houses, which never recovered with the result that their immense revenues became wholly out of proportion to the needs they had to supply, and did in fact give almost legitimate color to the demand that part of them should be restored to national uses. If, instead of going into the pockets of the vile crew which batted on Henry VIII, they had been applied (as one must admit to some extent was done by Henry) to the multiplication of bishoprics and other ecclesiastical needs, nothing in the way of censure could arise. But it was just this robbery of church money by ruffians like the Cecils, which converted what the author calls the "accident" of reformation in England into the disaster which it actually became. The writer has even some reasonable words of excuse for Henry VIII and his bastard daughter Elizabeth, who despised the Anglican Church and its officials, but was determined never to allow the scepter to slip. As to poor Edward VI, diseased like all Henry VIII's descendants, nothing but pity can be felt for that unhappy catpaw of arch-thieves. Above all things, it was necessary for the Cecils and the gang of robbers of whom they were the exceedingly able leaders that England should not again become Catholic, and they set themselves, and with success, to de-Catholicize a country which of its own free will would never have left the fold of the Church. In

**How the Reformation Happened.* By Hilaire Belloc (Robert M. McBride & Co., New York City).

Scotland things were different, and those who desire to learn the differences between the two countries—in addition to what Mr. Belloc tells his readers—may be reminded that Mary Queen of Scots cavilled at having the infant James I baptized by the local head of the Catholic Church on account of his horribly diseased condition. Seeing what James's father was, it would not much have mattered, but the incident throws a beam of light on the dreadfully relaxed state of the Church in Scotland. We have dwelt at length on the English aspect, first, because it is nearest to English-speaking folk, and, secondly, because but for England's "accident" it is unlikely that the Reformation would have had any great success in Europe. But it must not be imagined that the Continental aspects are not fully touched on in this admirable book, for they are. One other point—what about the Counter-Reformation? Why was it so long in coming? Why was the General Council, so loudly called for, so long postponed? The answer is, that the delay was due to secular rulers who were occupied with their own petty affairs, and in no way cared for the good of the Church. If anyone desires to compare the position of the Church today with what it was at the time we are dealing with, let him imagine the present Pontiff summoning the episcopate of the world to such a Council, and the President of the United States and the King of England forbidding and—what is more—preventing the Bishops resident in their territories from taking any notice of such summons. Yet, that is what happened, and, when the great epoch-making Council of Trent at long last did actually meet, what was its roll? Four archbishops and twenty bishops—in all, just double the number of the Apostles. Yet, they set to work, carried out herculean labor, and, when it came to the signing of their findings, there were but one hundred and ninety-two in all to affix their signatures. Yet their labors saved what could at that late moment be saved—their labors and those of the Society of Jesus, which about the same time appeared on the horizon and soon became one of the most potent weapons of the Church. The latter society saved Poland from apostasy, and, had it been possible, would have saved England. If anyone wants to see what it did there, let him turn to the chapter in the "Life of Bishop Challoner" dealing with the temporary suppression of the Society by the Holy See, and note the dreadful quandary in which the Vicars-Apostolic were placed, not only in England but in the whole of North America (save Canada, which had its own Bishop). For at that date and for years after the Revolution an old, feeble but great-hearted cleric (Challoner) was responsible for this vast tract, as well as for the South of England, and so remained until the consecration of Bishop Carroll of Baltimore by Bishop Walmesley, one of Challoner's brother Vicars-Apostolic.

Mr. Belloc thinks, as he has elsewhere said, that the tide has turned. It is Protestants who are now protesting and apologizing, not Catholics,

and the cachet of intellectuality for the smart Parisian young man, even if withdrawn from religion, is to pretend at least to an acquaintance with the works of St. Thomas Aquinas. So Mr. Belloc, who may be trusted to know his France, tells us. Let us hope that he is right, and meanwhile let us all read this book, for that is a pleasure which every Catholic who can read and has any intelligence should certainly not deny himself.

BERTRAM C. A. WINDLE, F.R.S.

PROTESTANTISM AND ROMANISM!

When a copy of Dr. Schaff's recent work* came to us for review, we had not time at once to look it over, but noticing the title, the bulk and the publisher of the volume, we laid it aside with great anticipations of a later perusal of its contents. We thought that here we might have a comprehensive, objective, and impartial statement of the teachings of Catholicism and Protestantism set one against the other. Such a book would be very useful, and would at least set out in relief the aberrations of our separated brethren, and show how far they have drifted from the Christian teachings of the ages.

But now that we have had an opportunity to go over this large book rather carefully, what a disappointment we have encountered! It seems that the author went to all his trouble with the set purpose of depreciating the Catholic position at any cost, and of bolstering up the so-called teachings of Protestantism. It would be useless to go into detail, for practically every page of this work is a tissue of either misunderstandings or deliberate misrepresentations of Catholic teaching, of prejudice, and of narrowness. One would think that this book had been written by some benighted controversialist of a couple of centuries ago who was intent on proving his own point by any means whatsoever. Protestant scholars who make any pretense of learning and fairness do not write in this manner nowadays. And it is a wonder that any reputable publisher would in this enlightened age put his money into a book of this kind.

The work can serve no good purpose. It is worthless to scholars because of its lack of completeness, correctness, solidity, and fair-minded objectivity as regards Catholic teachings, on the one hand, and because of its false claims and pretensions for Protestantism, on the other. The only end, therefore, that such a book can serve is to feed and foster ignorance, bigotry and religious hate among those blinded and benighted groups of our population who, ever since the days of Martin Luther, have been filling their minds and souls with this kind of poison. Such books and teachings are a violation of the basic principles of the

**Our Fathers' Faith and Ours. A Comparison Between Protestantism and Romanism.* By David S. Schaff, D.D. (G. P. Putnam's Sons, New York City).

Gospel and of Christianity; they foster religious divisions and discord among brethren; they keep people separated and at variance over religious matters; they destroy the spirit of brotherhood and of fraternal unity for which all upright American citizens are or should be striving. Let us have truth, and more of it; but away with ignorance, prejudice, and a puerile treatment of serious subjects.

But, even if this or another Protestant author were to give us a fair and inclusive statement of Protestant teachings as contrasted with Catholic teachings, any intelligent and impartial student would ask at once: "What authority have these Protestant authors?" They do not accept the Catholic interpretation of many important passages of Scripture, such as those treating of Baptism, the Eucharist, marriage, the primacy and infallibility of the Pope, and the like; but what guarantee have we that their Protestant interpretations are correct? If the Church which came down in a direct line from Christ and the Apostles, which has always followed in the footsteps of the Apostolic and other great Fathers of the Church, which has produced unnumbered saints and the greatest theologians the world has ever known—if this Church could be in error for over fifteen centuries on so many vital matters of faith, the natural supposition is that much more are these Protestant teachers likely to be in error in their interpretation and understanding of the Scriptures. What special inspiration or revelation or gift of infallibility has been vouchsafed to Protestants, which enables them dogmatically to reject the age-old teachings of the Christian Church and to proclaim their doctrines as if they were the last word from heaven? Let Protestant writers, teachers, and preachers get this thought straight in their minds and reflect upon it; if the Catholic Church could be wrong in its teachings (as they suppose), what guarantee have they to offer us that they are not also wrong? Let us have some assurance of the reliability and infallibility of their interpretations of Scripture and of their moral and dogmatic teachings before they seek to impose them on everyone. Let Dr. Schaff meditate on this before writing any more books.

C. J. CALLAN, O.P.

PRINCIPLES OF THE RELIGIOUS LIFE

During their noviciate all religious of both sexes get a systematic course of instruction in the principles and in the practices of the religious life. After the year or two of their noviceship and its elementary religious training and after a few more years of less exacting post-graduate religious education, most of them—by reason of their appointed work and its attendant circumstances—are left much to their own religious devices. They have common religious exercises and retreats, private or general, but their busy life of teaching or of whatever work their superiors have assigned to them usually demands sundry

compromises or dispensations from the common religious life. This busy life of religion can become a treadmill like any other kind of life in the world, and even an entirely religious activity may become terribly distracting and secularizing. Without regular meditation seriously made and without the right kind of spiritual reading every day, some religious deterioration or lowering of the first spiritual fervor and practice is almost inevitable in the average busy life of the religious—of men and women alike. If only regular meditation and at least half an hour's serious spiritual reading could be made sure of! The right kind of such reading would protect many against religious deterioration, insure their happiness, improve the quality of their work, and make it more effective for good.

Father Cotel's little volume, recently translated into English,* might help many that have good will enough to profit by such help. Without good will and an earnest religious intention and motive, spiritual reading is little more than a perfunctory exercise and a vain make-believe. Regardless of the matter read, no one is justified in calling his reading spiritual, if he does not seek God and spiritual profit in it. Yet, even those who "take" their spiritual reading without this high motive, and simply because there is a time set for it in their daily schedule or order, are sometimes stirred up religiously and inflamed by the grace of God.

There is much solid instruction in this book. As there is much ignorance with regard to religion among the common people, so even among trained and professed religious not a few suffer from disabling religious ignorance. And even such knowledge as they have is not enough of a vitalizing force in their daily life and activity. They may have had a full course of ascetics during the time of their religious initiation, but much of the letter of that knowledge is forgotten, and some of its religious motive force is lost in their mind-engrossing activities—some of it destroyed and buried in the mass of unspiritual reading and study. The careful reading of this volume will freshen up again and deepen the first religious training. It is, however, not an exhaustive treatise on the religious life and its processes, because it is only an explanation of the "Catechism of the Vows" by the same author.

Much of what we learn at first about the religious life has for us the value of text-book theory only. We may know principles ever so well in theory, but it is through practical experience with them only that we become convinced of their truth and force and value. Ecclesiasticus (xxxiv., 9-10) says: "What doth he know that hath not been tried? A man that hath much experience shall think of many things. . . . He

* *Principles of the Religious Life*. By Father Peter Cotel, S.J. Translated from the Fourth French Edition by Fr. T. L. Bouscaren, S.J. (Benziger Bros, New York City).

that hath no experience knoweth little." After some years of practical religious life, of practical everyday experience in trying to live the religious life according to our vows and training, we see religious things in a new light. Now the re-reading and studying of religious theory and of systematic ascetics should have a refreshing, steadying, and intensifying effect on us. Though it is desirable that religious know their first ascetic text-book well, yet, even if they know it by heart verbatim, a new text will have a peculiar value for strengthening the convictions gained by their religious experiences. The better one knows his first text-book, the more he will be helped by this treatise.

No matter what we may study, we should confine our first efforts to a definite text, and we should master it before doing much collateral reading. It is a serious defect of much of our present-day education that principles are not mastered, because there are too many books and too much matter to be covered. The best text-book is of small value if it is not mastered. Moreover, there is much collateral reading to be done. The more of it is done, the worse the results. The resulting information—it can hardly be called knowledge—is a mass of confusion and always superficial. Judicious repetition until principles are mastered and their practical application understood, is always the best and the most effective way to acquire real and competent knowledge. *Repetitio est mater studiorum*, is an old principle supported by much experience.

So, too, the spiritual or religious life will gain much by the mastery of its principles. And, even when they are mastered, they need to be constantly reinforced by reading and practice. Daily contacts with the world make this kind of repetition particularly necessary. To those who bound themselves to lead the consecrated religious life this little volume may be recommended with the old invitation: *Tolle, lege!* To earnest seekers after religious knowledge it will serve as an introduction to deeper religious study and as the beginning of a more resolute religious life. It makes clear religious principles. It has persuasive power. It is a pity that just such books are not more frequently put into the hands of our young people. They are directed to read mountains of prescribed literary material, and other mountains of less literary quality they read of their own accord. What real educational benefit do they derive from all this reading? And what is the effect of the ephemeral reading which they do out of curiosity and from interest in sports and social activities? Most of this reading is distracting, debasing, religiously destructive, and all of it is utterly secularizing. Why should not our courses in religion and even in literature during high school and college days demand some religious reading of an instructive and edifying kind? If collateral reading must be done, a book like this would make suitable reading for boys and girls who are getting education beyond the grades. Should they not know something about the life which so many of their teachers are leading and

which is ever demanding new recruits? This might be an effective way of making propaganda for that life. Ignorance may keep some out of it—some who are fit for it, and might enter it if they knew more about it. Many a potential vocation may thus be lost to the Church and some of these lost vocations will become misfits in life, and all of them will fall more or less short of their predestined perfection and happiness. Knowledge such as is presented here may become, with God's grace, the means for leading some young people into the religious life, which is so beautiful and so attractive when properly understood, and so fine and happy when properly lived.

Why should there be so much insistence on merely literary reading and so little on religious reading? Has not the reading of the right kind of religious books a real educational value? And might it not develop the finer instincts and the higher longings in the young at a time when they are most susceptible to educational influences and forces? Perhaps some of our teachers are not well enough read in religious literature, and do not realize their possibilities and their responsibility. This may be the reason why they speak so little about it and make so little educational use of it.

FATHER WALTER, O.S.B.

AN ARMFUL OF BOOKS

In order to provide the faithful with compact but authoritative books on the varied aspects of Catholic belief, the "Treasury of the Faith Series" (The Macmillan Co., New York City) was instituted under the general editorship of the Rev. George D. Smith, D.D. These little volumes are readable, sound and excellent in format. *Christ, Priest and Redeemer*, by the Rev. M. C. D'Arcy, S.J., discusses sacrifice in general, and then shows how and why the oblation on Calvary was the perfect sacrifice. *Eternal Punishment*, a somewhat cut-and-dried analysis of what happens to the sinful after death, is by the Rev. J. P. Arendzen. In *Actual Grace* the Rev. E. Towers deals with an important but recondite subject in a manner so clear and winning that it ought to bring comfort of mind to a great many. The Rev. B. V. Miller discusses *The Fall of Man and Original Sin*, writing a particularly able exposition of baptism and its effect upon the soul. No religious topic is more lofty or fundamental than *Divine Providence*, and to it the Most Rev. Richard R. Downey, newly appointed Archbishop of Liverpool, devotes some of the most thoughtful pages he has ever written. *The Angels*, by the Right Rev. Dom Anscar Vonier, O.S.B., will reveal to those who read it carefully how little is ordinarily known of the doctrine regarding Angels which the Church has fostered from the beginning. All these volumes contain interesting introductions by American prelates or scholars.

The French philosopher, Jacques Maritain, blends personal experience and doctrinal teaching in a little book translated as *Prayer and Intelligence* (P. J. Kenedy and Sons, New York City). It discusses the manner in which

a person living in the world and following some intellectual pursuit may practise the spiritual life. Emphasis is laid upon prayer, or contemplation, as the point towards which the soul must strive, and there are a series of admirable quotations. *Bypaths to the Presence of God*, by Sister M. Benevenuta, is just the thing for girls (B. Herder Book Co., St. Louis, Mo.) Its sixty-odd pages outline the sweetness of living as Christ would have us live, and suggests that the invitation can be heeded naturally and easily because our hearts are made for this companionship. *Meditations and Readings for Every Day in the Year* (B. Herder Book Co.) is the third volume of selections from the writings of St. Alphonsus, edited by John B. Coyle, C. SS. R. The discourse is excellent, of course, but the language seems none too well adapted to the modern reader. This having been said, one may express the hope that many will profit by the wisdom and saintliness here reflected by one of the ascetic masters. *Certainty in Religion*, by the Rev. Henry H. Wyman, C.S.P., is a pamphlet which sets forth the author's reasons for being a Catholic (The Paulist Press, New York City). It combines philosophy with theology, history and argument, so that it is much more rambling than is either necessary or desirable. Much of the writing is interesting, however, and will benefit those who follow it earnestly.

How to convey the realities of the Faith to children through the regular channels of education is a major modern problem. Interesting solutions are now being offered, and in particular text-books are being revamped to conform with modern pedagogical theory. *Katechetische Einführung in das erste Kinder-Messbüchlein*, by Thaddäus Hoch (B. Herder Book Co.), is a fair sample of the prevailing German method. The author argues for a better understanding of the Mass, and outlines a series of lessons for the guidance of the teacher. Concreteness of tone and wise gradation of the material characterize the little book. Regarding *A Course in Religion*, by the Rev. John Laux, it is impossible to say anything adequate in the space at our disposal here (Benziger Brothers, New York City). Part I deals with the chief truth of Faith, following rather closely the introductory section of the Baltimore Catechism. The author introduces a wealth of information, supplies the proper Scriptural and historical references, and is careful to maintain the logic of exposition. He does not, however, seem to avoid the distressing formalism which seems to attend so much of religious instruction. Sometimes the diction is hardly satisfactory, in view of the audience. That Our Lord became "man through the operation of the Holy Ghost," seems doubtful verbal usage; and definition of Him as "true man" sounds like a slip. Part II discusses the Sacraments, and Part III is devoted to Christian moral. In general, the treatment here is uniform with that in Part I. *Manna Almanac* is an annual prepared for the use of young people (Society of the Divine Savior, St. Nazianz, Wis.): we commend the purpose of this publication, but believe that it is not satisfactory in form.

From a more general educational point of view, teachers as well as students may be interested in finding out the status of education elsewhere. Smith's *Regents Review Books* (W. Hazleton Smith, Buffalo, N. Y.) list the questions asked by the New York State Board of Regents since 1903. Answers may be obtained in separate volumes, thus preparing the soil for

efficient "cramming." No doubt, many avail themselves of this convenient assistance. Busy teachers everywhere may find it distinctly worthwhile dipping into these little books in order to find out how much information the high school student is expected to acquire. We consider the text bona fide in every particular.

Reprints of two books by Dr. James J. Walsh testify to the popularity of this familiar writer. The Stratford Company, of Boston, announces that *The World's Debt to the Catholic Church* is in its fourth printing, *The World's Debt to the Irish* in its second. In each case there is an impressive list of achievements, together with historical interpretations and eulogies. One is sorry to observe that both books have little or nothing to do with original research, being compilations of what other people have discovered minus—what is indispensable to the serious reader—footnotes or references. Nevertheless, knowledge of these subjects, between which there is a closer correlation than appears at first sight, is so desirable that one owes Dr. Walsh a distinct debt of thanks for his industry and expository skill.



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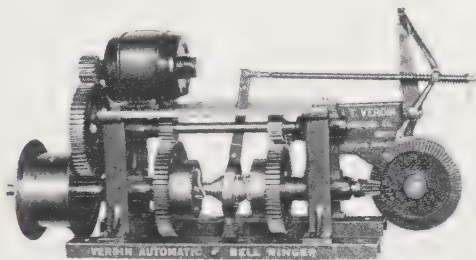
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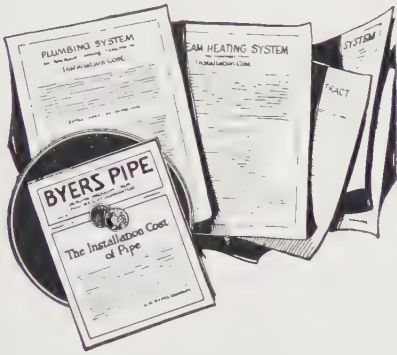
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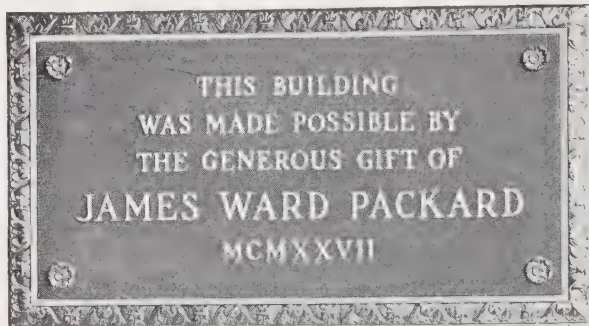
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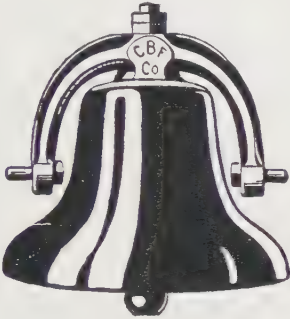
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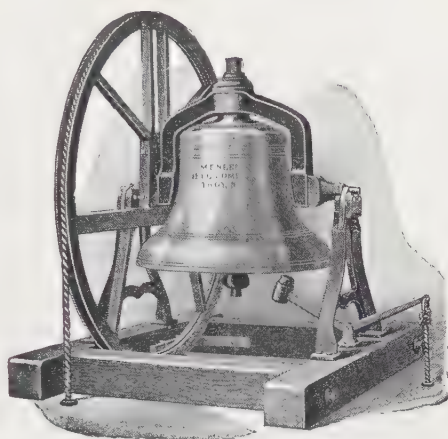


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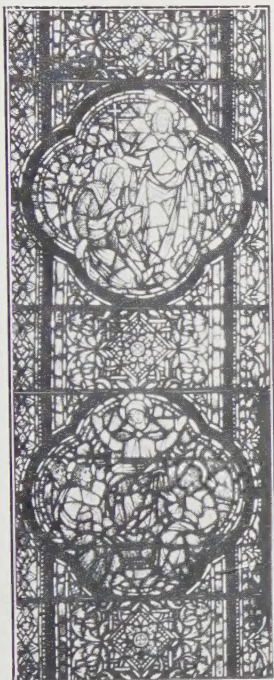
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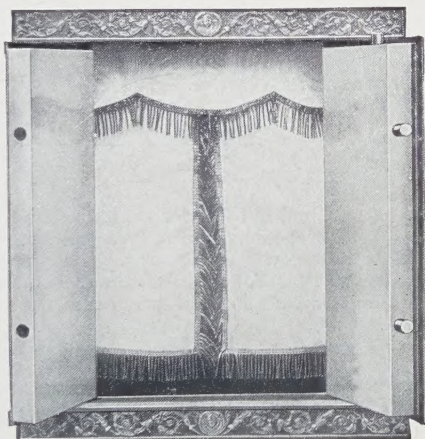
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